

The Inquirer.

A Religious, Political, and Literary Newspaper, and Record of Reberent Free Thought.

ESTABLISHED IN 1842.]

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[ONE PENNY.

The Inquirer.

ESTABLISHED 1842.

Editor:—W. G. TARRANT, B.A.

Editorial Contributors:

J. ESTLIN CARPENTER, M.A.
BROOKE HERFORD, D.D.
LAWRENCE P. JACKS, M.A.
GEORGE HERBERT PERRIS.
MARIAN PRITCHARD.
CHARLES ROPER, B.A.
GEORGE ST. CLAIR, F.G.S.
S. FLETCHER WILLIAMS.

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TOPICS AND EVENTS.

NORTH AND SOUTH.

THE advertisement which appears in our present issue shows in detail the very handsome contributions which have been made towards the great effort of our Manchester friends, whereby it is hoped to realise no less than £10,000 before the year is out. Our Manchester correspondent has kept our readers fully informed of the project and its *raison d'être*. We now do no more than endorse, as we do most heartily and earnestly, the appeal of our friends for aid from all parts of the country. They say:—

Manchester is no longer a home of wealthy Unitarians. Even within the last few months we have lost four or five of those who used to contribute largely of their means to the various branches of our work; and, though we grow in numbers, we have lost greatly in wealth during the last twenty years. To build four chapels with open trusts at one time is a bold scheme; but, in the past, all over the land, we have often failed to make progress because we have not been bold, but have made timorous tries at small things instead of earnestly carrying our glorious gospel everywhere that men do congregate. Our success in our present undertaking cannot but be a great stimulus and encouragement to effort on behalf of our Free Churches in all parts of the country.

That is well put, and needs no amplification. We are glad to hear that the ladies of our London congregations are stirring in the

matter, and we hope great things from them. It is true that the London District Society has its own appeal out, and we should like to see its £1000 fully raised. This is not a time for holding back, but for standing shoulder to shoulder in the face of the assaults made upon us all round. Let us make for a success North and South, each helping the other, and all our friends rallying to make this our 'record' year, as well as the Queen's.

CRETE AND GREECE.

THE uppermost anxiety to-day is whether the war is coming at once or not. The Powers are doing all they can, it appears, to preserve the *status quo* in the Turkish Empire, with the possible improvements sketched in their scheme of reforms. There are very few of us who believe the present Sultan will really reform his ways; and not a few who, with all their hearts, would rejoice to see his rule broken up and his empire given to another. But which other? That is the question. Greece evidently means to be that other so far as Crete is concerned. The island is in a wretched state; a torpedo flotilla is upon its coast under command of a Greek prince, and the Powers that hesitate to coerce the Sultan will either have to coerce the King of Greece, or war will begin in earnest. It is a matter of very deep regret that at this juncture the British 'forward policy' in the Valley of the Nile, accentuated by the official declaration of Sir Michael Hicks-Beach, is responsible for bringing 'British designs' once more into prominence with Continental statesmen. The suspicions stirred by Bismarck's revelation of the recent Russo-German alliance behind the backs of Austria and Italy, and the recollection of the secret Anglo-Turkish Convention at the time of the Berlin Treaty, are keen and persistent. There is a good deal of talk about the 'concert of the Powers'; but deeds are more eloquent than words, and while little or nothing is done to redress the evils in the Sultan's empire, a great deal is being done by the separate States to arm themselves to the teeth against possible surprises. The chief thing that maintains peace is, as Prince Bismarck says, the ghastly fear of the results of the war when it does break out. The chief thing that renders that war likely is the entire absence of good faith among the Great Powers. If they were agreed, they could keep order easily; but they are all 'on the grab.'

THE SICK, THE HUNGRY, AND THE ARMY.

THE Prince of Wales has issued an appeal on behalf of the London Hospitals in commemoration of the Queen's Record Year. He would like, and the Queen would like, her London subjects to endow the impoverished hospitals, permanently, if possi-

ble. The suggestion has been taken up readily, not, however, without criticism by those who wish the State to endow these institutions, and by others who ask for public control of them. We venture to add one more critical note, while fully sympathising with the benevolent objects in view. Of late years there has been a growing abuse in connection with the nurses, who form a very large body and discharge most important duties. The grievance is that more and more pressure has been brought to bear upon young women who wish to become nurses, so as to force them to declare themselves Anglican communicants. It is part of the great aggressive movement of the Church, and it ought to be steadily resisted. If all sects subscribe, all classes should be entitled to a chance of a career in the hospitals without regard to denomination. The doctors themselves, we believe, are not yet 'tested'; perhaps that is as well, if the mediæval proverb still holds, *ubi tres medici ibi duo athei*. The hungry of India are undergoing frightful distresses; and competent observers say this will be the 'record' famine of the century. It is an appalling set-off to the rejoicings over the reign of the Empress of India. We do not share the sentiment that animated the bulk of the St. James's Hall meeting on Wednesday, for we believe the British rule in India has been in many ways a blessing to its people; but we do feel, and most people, we think, must feel, that there is something very wrong in a system that leaves so vast a portion of our Indian fellow-subjects so desperately poor. Famines, they tell us, cannot be averted; but years of plenty come, and if we have no 'Joseph' to regulate the balance, it is time we had. The quarter of a million pounds subscribed looks handsome as a dole, but, of course, it is wholly inadequate, and forms the veriest fraction of the wealth gotten by Britons from India. Meanwhile, the House of Commons has been voting more millions for armaments and soldiery. We listen in vain for any strong voice such as Parliament used to hear, protesting against these lavish and wasteful proceedings. No Cobden, no Bright remains to us. Our friend the *Spectator* reiterates its cry for a loan at once of fifty millions, or, failing that, for these yearly increases upon warlike materials. Our contemporary is the more notable in this respect as being constant in its reminders of the place of religion in human life, and in its plea for mercy towards the dumb creation. When will civilised man have mercy on himself?

THE NEW EDUCATION BILL.

AT the monthly meeting of the Executive Committee of the British and Foreign Unitarian Association, the President, Mr. J. Frederick Schwann, in the chair, the following resolution, proposed by the Rev. S.

Fletcher Williams, seconded by Mr. S. S. Tayler, and supported by Mr. T. Grosvenor Lee and others, was unanimously adopted :

That the Executive Committee of the British and Foreign Unitarian Association protests against the Government proposals embodied in the new Education Bill as in some respects more inequitable than those contained in the measure of last session, which was so decisively rejected by public opinion. The Committee emphatically condemns the unjust policy of applying the public taxes to privately managed sectarian schools, while Board schools, which have done so much for education, are left outside the scope of the Bill. It protests against denominational associations being entrusted by statute with powers over the distribution of the Parliamentary grant, and urges that all schools supported out of public funds should be placed under publicly elected bodies.

We would strongly urge our ministers and laymen all over the country to do their utmost to arouse and inform the people respecting the injustice of the Bill now before Parliament. Meetings should be organised, resolutions passed and forwarded to the newspapers, and as many personal letters as possible should be addressed to individual members of Parliament—Conservative, Unionist, and Liberal. Those who desire special information and leaflets bearing on the Bill should apply to the National Education Emergency Committee, Surrey House, Victoria Embankment, W.C. Several admirable brief leaflets have already been issued, of which the following, on the defects of the new Bill, is an example :—

The Bill abolishes the equality in Parliamentary aid between Board and so-called Voluntary schools secured by the Act of 1870.

The Bill distributes Parliamentary aid unequally and unfairly between district and district, giving most to those localities where least is raised, and least to the districts which now bear the heaviest burdens in rates and subscriptions.

The Bill gives the very large additional sum of £619,000 a year to private managers. It repeals the only existing Parliamentary security for local contributions, and does not substitute any method of securing local support.

The Bill proposes no change in the present system of private management. On the contrary, the proposed scheme of federation, by giving to these new organisations the administration of public funds, will destroy local independence and exclude the possibility of local parental control.

No security is given that the increased grants will be used for advancing education (a) by improving the teaching staff, or (b) by giving a more liberal curriculum, or (c) better premises or improved sanitation and equipment.

The new grant may be largely used to relieve subscribers, or in the discharge of old liabilities, or as a building grant.

The exemption of the so-called Voluntary schools from rating, while maintaining that obligation for School Boards, is an unjust discrimination, which will press with special hardship on rural Boards.

The Bill maintains and intensifies the injustice done to parents throughout the rural districts, who are compelled to send their children to privately managed schools over which they have no control.

The Bill perpetuates the injury done to conscience and to efficiency by the continued imposition of denominational tests on those who desire to become teachers, and leaves untouched the grievances of Nonconformists, who are forced to send their children to Church schools.

The Emergency Committee, during the progress of the Bill through the House of Commons, are meeting daily. Among the members of the Committee who are taking an active part in the agitation against the Bill are :—Dr. Clifford, Professor Massie, Mr. Randell, Mr. Lyulph Stanley, Lady Steven-

son, Rev. W. Copeland Bowie, Mr. Corrie Grant, Mr. Mundella, and Mr. Albert Spicer.

DR. NANSEN AS A SAVAGE.

DR. NANSEN was entertained to dinner last Saturday by the Savage Club, and told the members he felt justified in calling himself a savage, because he had lived like one in the arctic regions. For fifteen months he and his companion used no soap; they ate raw meat and walrus blubber; and used the knife to scrape grease and dirt off their flesh. It reminds us of Job, who took a potsherd to scrape himself withal. Neither Job nor Dr. Nansen could very well help themselves: they possessed intelligence, but they could not be very refined in their ways, because they were without the appliances of civilisation. It has long been looked upon as a sign of low culture to eat raw meat; and rough ways of cooking are to be seen even among savages, who show much ingenuity in their methods. Primitive man, we presume, was savage, and before the invention of the arts of life, he could not be anything else; but how far inferior was he in native capacity and moral feeling? It is too late, we know, to set up the 'noble savage' as an actual model of virtue to be imitated by civilised nations; but the Esquimaux, who eat raw meat, have some very estimable qualities. Dr. Tylor, the anthropologist, remarks that the laws of virtue and happiness may be found at work in simple forms among tribes who make hatchets of sharpened stones, and rub sticks together to kindle fire. The European savages of the mammoth period, who took shelter in caverns, spent their leisure in carving figures of animals on ivory; and some of them show accurate observation and artistic skill. The black natives of Australia pay more attention to the stars than does the average Englishman, and guide themselves thereby in their long journeys. They have erroneous notions regarding the distance and the nature of the heavenly bodies; but then, they are not yet in possession of data for a correct judgment. What would be our own theory in the same circumstances? What would be our manner of life if we had to live in Greenland? Dr. Nansen, cut off from the aids of civilisation, had to live like a savage. He went unshaved for fifteen months, and when first seen by the members of the Jackson Expedition, he was not recognised. If earthquakes could utterly destroy our stores and appliances, we should be reduced to the condition of savages. How much worse would it be for happiness and morality?

THE *Guardian* closes an article on the Education question by threatening, if the Church schools are grudging support on account of their religious teaching, then 'the platform of the Churchmen of the future will be: Either all religions or none; either pure denominationalism or pure secularism.' Very well.

THE Rev. J. Page Hopps pointedly quotes the *Christian World* as a proof that modern Congregationalism has been largely Unitarianised. The editor will not have it so, and says that, while 'considerable movement of thought' has occurred amongst Christians generally on the subjects of the Incarnation and the Person of Christ, 'it has not been in the Unitarian direction.' In what direction, then?

NOTES AND NEWS.

ALL who are interested in the Triennial Conference should read Mr. Charles Fenton's notice in our advertising columns.

THE Rev. R. A. Armstrong contributes a sermon to this week's *New Age*, on the Education controversy. He calls upon Nonconformity to earnestly struggle with the sacerdotalism which is making war upon our liberties.

THE Rev. Harold Rylett took the chair at the Bermondsey Town Hall on Tuesday evening, at a concert given by the Bethesda Choir on behalf of the Penrhyn miners. The hall was thronged, and a net balance of £25 was raised by admissions and the collection.

A DISCUSSION has been going on in the *Standard* on 'Why Women go to Church.' The more thoughtful replies seem to be those that attribute it to the greater worshipping instinct amongst women; they do not, it is said, care very much what the sermon is like.

THE week's Obituary includes the names of Sir John Bates Thurston, Governor of Fiji; Mr. H. Boswell, biologist; General Lennox, V.C.; Mrs. Elizabeth Pease Nichol, philanthropist; Mr. J. Clinton, musician; Mr. J. Faulkner, electrician; Lady Brady, philanthropist; Rev. S. Harvey Reynolds, *littérateur*; Sir Henry Edwards, ex-M.P.; Mr. H. Betty, actor; Archdeacon Perry, church historian; Rev. F. Jacox, author.

MR. O. A. SHRUBSOLE writes:—'As supplementing your note on "Pre-glacial Man," I may mention that I obtained a worked flint from the Cromer Forest Bed two or three years ago. Traces of man have also been found in very old hill-gravels by Mr. Harrison, Mr. Abbott, myself, and others. There is nothing surprising in such finds, the relics of man having been found associated with the Pliocene stage in various parts of the world. What, however, is interesting about the Forest Bed is that its position relative to local glacial deposits is so clearly defined.'

THE best we could get from the Rev. Hugh Price Hughes, in the *Methodist Times* of last week, as to what precisely he means by the phrase 'in Christ,' upon which he lays so much stress, was a reference to Dr. Dale's works, and 'any of the devotional writings of Dr. Moule, the Principal of Ridley Hall, or of Dr. Andrew Murray,' where we are told we shall meet his 'explanation of "Life in Christ," over and over and over again.' The only other help lies in this sentence, which leaves something to be desired in the way of clearness: 'The final and decisive evidence of Christianity is to be found in the personal experience of the evangelically converted man, who consciously enjoys the spiritual results of a proper faith in Christ.' The italics are ours. Mr. Hughes says of the National Council of Free Evangelical Churches and its branches:—

Their primary work is ecclesiastical and spiritual, the re-assertion of the Scriptural doctrine of the Church and the Scriptural doctrine of personal salvation.

There are some Nonconformists who will demur to describing these excellent objects as the only 'purely Christian work.' Our contemporary again entered the lists with Dr. Vance Smith, and particularly repudiated the insinuation that men remain orthodox because the creeds compel them. We observe Dr. Smith carries on the discussion in the *Methodist Times* this week.

LITERATURE.

TWO WAYS OF READING
THE BIBLE.

It is reasonable to hope that, notwithstanding the influences of habit amongst religious people, a new era is opening in respect to reading the Bible. We owe far more than we can estimate to the Bible-reading of our forefathers. The people of England, the historian tells us, became 'the people of a Book,' when the translation of the Scriptures had free course amongst them. Our smile at their literalism, our distaste for their wearisome iteration of Scripture phraseology, our regret that they so often used Scripture laws and narratives in support and defence of unenlightened and evil practices, such as slavery, war, and persecution, are not all that is due to them. If, to-day, we cannot fully sympathise with those who assert that, if we only place 'an open Bible' before our children, all will be well, it is not because we doubt that the 'open Bible' was a source of immense moral and spiritual stimulus to generations gone by. The changed attitude of thoughtful people towards the Scriptures is due to changed conditions. A new set of feelings have taken possession of their mind. New science, new history, new criticism, inevitably affect their view of the old Book. The less thoughtful, we fear, have only too readily accepted this new mental atmosphere as an excuse for having done with the Bible. At any rate it is certain that large numbers of people grow up around us in great ignorance of its contents, and many of these, it is lamentable to say, are to be found in the so-called Liberal churches, where the new ideas have most prevailed. We cannot view such a state of things but with regret and foreboding. There seems to have been a stage when, revolting against the textual bondage of orthodoxy, the particular group of Liberals to which we belong was much moved to the protest in a very practical manner against this slavery to the letter. Readings from other books of religion were given at our services, and in other ways it was sought to show that, while modern feeling is out of harmony with Biblical passages formerly received without demur, there may be found selections in other literatures that breathe a pious and exalted spirit, and inculcate the noblest virtues. We believe the protest was more than justified; it helped in its degree towards the broader views of inspiration which now prevail very widely amongst intelligent persons. But there is a tendency in every protest to over-emphasise; and we have observed it in this matter as well as in others. The Bible has been neglected, to the loss of religious life. The time has fully come for redressing the balance and coming to a just opinion, as far as is possible; and we gladly welcome every aid towards making the Bible once more a truly popular book. Two such aids are before us, and, as they are very distinct in character, we venture to draw special attention to them.

In *The Modern Reader's Bible*,* Professor R. G. Moulton makes the attempt to enlist a purely, or preponderantly, literary interest in the various books which he edits. Ten of his neat and handy volumes stand before us. Enumerating them as they stand, we have:—Genesis; The Exodus (containing the second, third and fourth books of the Pentateuch), The Judges

(containing Joshua, Judges, and part of Samuel); The Kings (containing part of Samuel and Kings); the preceding, together with The Chronicles (containing Chronicles, Ezra, and Nehemiah), form the group of 'Bible History.' Deuteronomy is treated apart from this group. Another group consists of the 'Wisdom' series, and includes four volumes, viz., Proverbs, Job, Ecclesiasticus, Ecclesiastes and the Wisdom of Solomon. The tenth volume gives the 'Biblical Idyls,' Solomon's Song, Ruth, Esther, and Tobit. The grouping will itself arrest the attention of those to whom the sacred literature is a rather confused mass of mysteriously combined elements. The literary editor quietly undoes the canonical strap, sorts out for us the separate treatises, and sets them independently before us to judge upon their merits as pieces of human writing. Professor Moulton desires, indeed, to be considered neutral as to controversies upon the nature and scope of inspiration. Here is the book, he says; take it and read it, with such notes as a purely literary guide can give. As we are compelled to dissent from much that he does, we are the better pleased to acknowledge without grudging that his method succeeds admirably with some of the books. By ingeniously recasting them in various poetical forms, and arranging their contents as a modern author would do, the books are made to differ as much as possible from their customary appearance; and we fancy a good many people will be tempted really to read their Bibles in these volumes, and will discover in them the beauties, long forgotten, that abound in the Biblical pages. To take the best examples (as they seem to us), the volume containing Deuteronomy, and that which gives the dramatic epic of Job, are presented in a truly fresh and interesting manner. It will probably captivate many a mind to be told that he is reading, not Deuteronomy, the fifth Book of the Pentateuch, but the 'Orations and Songs of Moses,' or his 'Farewell to Israel,' and to be assured by so great an authority as Professor Moulton that these pages rank higher as mere oratorical literature than the speeches of Demosthenes or of Burke. In the introduction to the 'Wisdom Series' again, the editor has supplied a good deal of acute and sensible observation; and although the 'notes' appended to the volumes occasionally veer towards the familiar style of the commentaries, they are valuable as far as they go and contribute to the better understanding of many passages.

The fault we have to find with Professor Moulton's method he anticipates from the first, and endeavours to excuse, or failing that, to render trivial by a suggestion of a worse method. He knows, nobody better, that scholarly research has broken up the Scriptures into a kind of patchwork; and he has evidently sat in despair before the critical editions with their 'P,' 'J,' 'E,' 'Dt,' 'R,' and 'Q,' bristling sentinel-wise in the margins at the points where the territories of the different documents divide. We thank him as having despaired with us; but we should have been more grateful if he had not so utterly despaired after all, but had undertaken the task—which *has* to be undertaken sometime—of so editing the Scriptures as to preserve their grace and power without perpetuating the blunders of their traditional arrangement. But perhaps we are asking too much of Professor Moulton; anyway, what he has done is to take the English version (chiefly in the Revised

form) and deal with it as if critical analysis were of no importance in the matter. This is the temper that says, in regard to the liturgy of the Church, 'Here is a fine medley of ancient materials, exquisite piety, low superstition, priestly assumption, and theological definitions called "creeds." Let us not take trouble to sift out anything, except, maybe, to re-group the materials. Add music, lights, vestments, etc., and then let us consider ourselves fortunate in possessing so grand and stately a service.' Such a temper, that puts aesthetics first and truth second, is to our mind the inevitable precursor of spiritual rottenness and decay.

It is pleasant to turn from these interesting, but questionable, volumes to the grave and earnest book issued by Mr. C. G. Montefiore, in which a very definite duty has been very faithfully attempted. Our readers will remember Mr. Montefiore's name as that of the Hibbert Lecturer of 1892, and the deliverer of the address to the students of Manchester College at the opening of the present session. His new book is entitled *The Bible for Home Reading*;* part 1 has alone appeared as yet. 'My aim has been,' says the author, 'to combine criticism with reverence, truthfulness with affection.' If anyone supposes that the most careful study of the Biblical literature upon the lines of the Higher Criticism, such as his Hibbert Lectures evinced, would tend towards dryness and harshness of spirit, this volume will prove the happiest corrective to any fear of the kind. Indeed, a tenderer thoughtfulness in dealing with so difficult a subject we have not met; and well would it be for all sons if their fathers could help them as the author here helps his own child. The book opens with a (detachable) preface giving hints and directions to the parent or teacher who may wish to use the book; and then gives in order the history of the Hebrews from Abraham to Nehemiah. Longer or shorter selections from the words of Scripture are given in bold type, the connecting links and comments, critical and hortatory, being supplied in smaller printing. Written by a Jew, for use primarily in a Jewish household, the book, no doubt, has a somewhat different tone from that of a work by a Christian writer. There is an emphasis on Judaism as a religious system, and a detailed study of laws, which we should, of course, not expect to find from a different author. But even so, the work is extremely valuable, and no one who reads the book will fail to be struck with the shrewd sense, the devout mind, the truly spiritual temper in which it has been written. We may call ourselves Christians, and wish to supplement all that is to be found here with the story of the greatest of all the Prophets; but this book is one more evidence of the unity of the Spirit, which binds together 'all souls that struggle and aspire.' We cordially commend it to parents and teachers. Any class or family that reads it through together will do a good thing.

ARTICLES IN THE REVIEWS.

In the *Westminster Review* this month the Rev. George St. Clair contributes an article entitled 'The Family of Seb,' a family which he dates about 4000 B.C., or about the time that (according to our reference Bibles) Adam and Eve were bringing up their little Cain and Abel. The article gives a glimpse into Egyptian

* Macmillan. Price half-a-crown a volume.

* Macmillan. Price six shillings net.

mythology, which the author has made a peculiar subject of study for many years, and on which, we believe, he will before long issue a work likely to create much discussion. He believes the mythology of Egypt to be 'really an allegory of the heavens and the Calendar. The language of this allegory,' he says, 'has long been lost; but it is recoverable, and the difficulty of interpretation is not so great as that which was encountered by the first decipherers of the hieroglyphs.' A good deal of very curious and suggestive lore is packed into this short article. We observe that the Rev. Arthur N. Bax, writing as a clergyman of the Church of England, urges the dissociation of friends of the Church from the close alliance with Conservatism which has been so long a feature of the political world. He says, truly enough, the Conservative party is the friend of 'vested interests,' and it is all one to that party, apparently, if the interests be those of a brewery, a gin-shop, or a church. Such an alliance is ominous, and he does not wish to sell his Church's best life into slavery to agencies that counteract her social and philanthropic efforts.

The chief articles in the *Nineteenth Century* this month are a little outside our special interest. Mr. J. Horace Round, writing simply as an historical student, refutes the suggestion that nothing particular by way of change happened to the Church in Elizabethan times. He quotes many odd records of churches in London and elsewhere to show that there was a very complete and practical breaking away from the old methods of worship, and a contemptuous assault on the holy furniture of the ancient ritual, which seems in our day to have acquired fresh sanctity. Prince Kropotkin supplies one more of his summaries of 'Recent Science,' and takes up specially the subject of the molecular condition of bodies. The article is very well worth reading by those whose time for more detailed studies in the subject is small. Mr. Herbert Paul's essay on 'Gibbon' is clever and readable; and the Dean of Ripon says many sensible things in his mediatising article on 'Individualists and Socialists.'

In the *Contemporary* Sir Roland Wilson courageously advocates an invitation to Russia to seize Constantinople and reduce the Turkish misrule to order. It is curious to read this recommendation to cut the Gordian knot of Eastern politics in such a way, after the perusal of the first two articles in this month's issue. In the opening one, Mr. Henry Norman does all he can to excite us to wrath against Russia for having stolen a march on us in Manchuria. In the second article, which is anonymous, we are told the 'Secret History of the Russo-Chinese Treaty,' and it is of a slightly more gratifying tone to British feelings; but none the less it shows the enormous forces of antipathy that exist in certain circles as regards the rivalry of this country and Russia. We do not think the country at large will for some time consent to Russia's seating herself on the Bosphorus; and even if our country were agreeable there are several other Mediterranean Powers to be consulted. Two essays stand out as attractive reading apart from their subject matter, which is certainly interesting also. Mr. Edmund Gosse gives a 'portrait of Coventry Patmore,' and Mr. Norman Hapgood discusses Lord Rosebery. Professor Gwatkin appeals against the authority of Professor Harnack in respect to the Fourth Gospel. But this is a subject which must be dealt with more

fully in connection with Harnack's new volume itself. We have already quoted the very important statistical conclusions given by Mr. Howard Evans in regard to the various religious bodies in this country.

SHORT NOTICES.

NEXT June the four-hundredth anniversary will be celebrated of John Cabot's arrival at Cape Breton. The long and romantic story of the colonies lying to the north of the great lake system of North America is told with much vivacity by Dr. Bourinot, Clerk of the Canadian House of Commons in the new volume of the 'Story of the Nations.' He writes with evident sympathy for the French settlers, an equal antipathy to the 'Americans'; but, on the whole, he comes out of a trying ordeal very well, and gives a thoughtful if decided opinion on the matters of history and policy that arise. A special word is due to the illustrations, which have been selected with much intelligence, and make *Canada* one of the most valuable of this series of popular histories. (T. Fisher Unwin. Price 5s.).

ANOTHER handsome volume has been added to our rich collection of denominational history. It is the record of the *Bicentenary of Bank street Chapel, Bolton*. Besides preserving the details of the proceedings which we recently reported, the book gives in full the numerous addresses delivered, and adds a number of documents illustrative of the history of the congregation. The minister's share was chiefly the delivery of two discourses giving a sketch of the 'Story' of the chapel, and his lucid pages will be a standard of reference on the subject. Principal Gordon's characteristically racy lecture on Nonconformity in Bolton is replete with interesting facts and might well move a succeeding speaker to an expression of wonder at the peculiar gifts of our chief denominational historian. The numerous excellent portraits, etc., render the book very attractive. It will, doubtless, be valued far beyond the bounds of Bolton. (Philip Green, 5, Essex-street, London; H. Rawson & Co., 16, New Brown-street, Manchester. Price 2s. 6d. net).

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, etc., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

The Nicene Creed. By J. J. Lias, M.A. 6s. (Sonnenschein).

The Rational Idea of Morality. By P. F. Fitzgerald. 7s. 6d. (Sonnenschein).

The German Menace and its English Apologists. By C. E. Williams. 3d. (Henry & Co.).

On Human Nature. By A. Schopenhauer. 2s. 6d. (Sonnenschein).

Bookman.

THE Rev. Stopford Brooke preached to a very large congregation at Little Portland-street Chapel on Sunday morning, and will again preach there to-morrow week. To-morrow he will preach at Holloway Congregational Chapel—the chapel which we mentioned the other day in connection with the wedding of the *pastor loci*, the Rev. Moncur Sime, by the Rev. Dr. Martineau. We regret to hear that Mr. Sime is suffering from typhoid fever.

THE REV. JAMES HARWOOD IN INDIA.

BOMBAY—THE CONGRESS—EAGERNESS OF THE PEOPLE—PROGRESS OF WOMEN EMANCIPATION.

DEAR MR. EDITOR,—I fear you will think your invitation to let you know from time to time of my movements has been overlooked by me. But the fact is, I have been travelling rapidly, and the short interval between the several stages have been so fully occupied with lectures, services, interviews, etc., that there has been no time left to comply, as I desired, with your request. Here, however, I have a spare evening all to myself, in a Government Dāk Bungalow, in the midst of the Jaintia Hills, 5000 feet above the sea, and ten miles away from any European. In clear weather, I am told, the Himalayas may be seen from here, but I am not able to verify the statement from personal experience. The nearer prospect, however, is charming and most varied, including dense jungle, rolling ranges of hills and valleys that are more delightful to look down upon than to sojourn in, unless you happen to be proof against malaria. I am just returning from a visit to Jowai, the head centre of the Unitarian movement in the Khasi and Jaintia Hills. But the story of this visit will find its proper place in a subsequent letter.

To begin at the beginning, as the children say. The journey from London to Bombay (overland to Marseilles) did not occupy more than a fortnight. I must not attempt to describe it in your columns. I had not before been within sight of the Mediterranean, and many were the associations which it called up. On reaching Port Said, one is struck by the sudden transition, both in climate and civilisation. On passing from one continent to another, Port Said bears an evil name, and, as far as a casual visitor could judge, it seems bent on justifying its reputation. It certainly was tantalising to pass so near Egypt and Palestine without making further acquaintance with them, but again and again during this tour I have felt the wisdom of not spoiling the enjoyment of what one does see by lamenting over what one is compelled to pass by; all the time fresh wonders and sources of interest continue to present themselves, and what more can man desire?

The first glimpse of a new country, much more of a new continent, always stirs a thrill of excitement. What struck me most on landing in Bombay was the crowds of people. The streets, especially in the native quarters, literally teemed with them. By this time, however, I suspect an appreciable effect has been produced through the mortality caused by the plague, and the exodus from the city, which began just as I myself was leaving. Never shall I forget the panic-stricken crowd that rent the air with its shouts and cries that night on which I took leave of Bombay. Removing is a comparatively simple affair when the household goods can be slung in a bundle over the shoulder, and the drinking vessels carried in the hand that is disengaged, as appeared to be the case with those who were running away from the scourge, fearful lest there would not be room for them in the train.

The anxiety caused by the plague, the University examinations, which were being held at the time of my visit, engrossing the attention of students, who are an important element in the Somajes, and a special series of political and temperance meetings, with which also members of the Somajes were

much concerned—all these things naturally interfered with the object of my visit to Bombay. But the reception extended to me in two engagements at the Parthana Somaj, and one at the Arya Somaj, with the many visits received from members and sympathisers and inquirers, left me in no doubt as to the appreciation which is felt of the new enterprise undertaken by the British and Foreign Unitarian Association. At Bombay, and every other place where I have followed in Mr. Sunderland's steps, his visit was referred to in a manner which showed how admirably the way had been prepared by him.

My tour so far has taken in the following cities—Bombay, Baroda, Ahmedabad, Indore, Jeypore, Delhi, Agra, Lucknow and Calcutta. Those interested will find vivid and illustrated descriptions of these places in 'Picturesque India,' by W. S. Caine. I had the advantage of being a fellow-passenger of the author's in the *India*, and with his knowledge and influence he has been able and more than willing most kindly to assist me in many ways. I wished to reach Calcutta by the end of December, in order to be present at the meetings of the Indian National Congress and the Social Conference. I had no authority to appear at these meetings in a representative capacity, and carefully avoided doing so, excusing myself from taking any active part in the proceedings. But these gatherings of picked men from every part of the country, including many Brahmo and other Somaj leaders, afforded a unique opportunity of studying the national feeling, and of meeting men whom otherwise I should not have seen. I decided, therefore, not to miss such a chance, though it involved going over a portion of the ground twice. I was thus enabled to attend a conference of representatives of the various Theistic Somajes, presided over by Mr. Justice Ranade, of Bombay, to which I may have occasion to refer in another letter.

Without occupying your space with a discussion about the National Congress, I may, perhaps, be permitted to give a passing impression. Ever since I boarded the steamer I have been hearing the most opposite views. Native opinion, backed up, if not led, by some well-known Englishmen, is, of course, strongly in favour of the Congress. On the other hand, Anglo-Indians, whether of the civil and military services or belonging to the commercial classes, are most strongly opposed to it. It is certainly significant that the experts, who ought to know most about the matter, with practical unanimity take this view, and the fact deserves notice. Still, I think it is discounted by another fact—that, among the settlers in a foreign country, there is always a strong *esprit de corps* uniting them together as distinguished from the natives. Especially is this the case where there is a clashing of interests. The Indian Civil Service, pre-eminent as it is for ability and integrity, is no exception to this general rule. I met a young fellow on board, who had just passed his 'Indian Civil,' and was coming out to take his first appointment. He had never been in the country before, and knew no more about its people, at first hand, than I did, and this was his summing-up:—'The Indians are fond of talking; they must have something to talk about; therefore, they invent grievances.' Will anyone believe that a young fellow like that, entering, with such a bias, a great service with traditions and a class opinion of its own, is likely to form an impartial judgment? The truth is, specialism, with all its advantages, is subject to peculiar drawbacks. It is very apt to

be narrow and unable to see the wider bearings of a subject. For my own part, I should be disposed to say that, while the opinion of experts may be of great value with regard to particular questions brought before Congress, the question of the Congress itself is an antecedent one, involving consideration of political principles and morality with regard to which experts, *as such*, are no better qualified than other people for forming a sound judgment. Again and again have I been told in these last weeks, 'We won India by the sword, and by the sword must we keep it.' My reply is:—'The sword, indeed, is still needful; but if upon it alone and always we are to rely, if no preparation is or can be made for a better state of things in the future, well, I will believe it if I must. Yes, but it will be at the cost of the most precious inspiration of my life—the faith in God's righteousness and Man's Moral Progress.' With regard to the recent meetings of the Congress at Calcutta, the impression of one who, having met with men exceptionally able and well-informed on both sides of the controversy, wished to use his own eyes and ears, and to form an impartial opinion is that the proceedings were conducted with remarkable ability, great moderation and earnestness, and with a most encouraging spirit of loyalty to British rule.

One of my difficulties has been that in so vast a country I have been obliged to disappoint many persons, by either passing them over altogether, or giving them a shorter time than they desired. *E.g.*, last year Mr. Sunderland had promised, if possible, to visit a certain city. He was not able to go, and I, therefore, felt the justice of the plea put forward by good friends there that they might not be disappointed a second time, so I agreed to slip in a visit between two other engagements, travelling thirty-six hours, and spending a third of that time in the place. In advance, a circular had been sent out, with a list of about a dozen subjects on which I was prepared to lecture. Well, it had been inferred from this list that I would lecture say three days on as many subjects, and then hold a conference to deal with the remainder in a more summary manner! I only mention this incident to assure our friends how eager is the desire to profit by the mission which they have established. The most cordial acknowledgments are always made of the Association's generous interest. Nothing could have been more gratifying than this particular visit, which amply compensated one for any little fatigue which it involved. Arriving before daybreak, I was met at the station by half-a-dozen earnest members of the Somaj, who, among them, conducted me about the place to show the sights. A conference was held, and this was followed by a lecture, at which there was an excellent attendance, including Mahomedans, Parsees and Hindoos, as well as several students and professors of the College. Some years ago this Somaj 'enjoyed' (if that is the appropriate word) the patronage of the Maharajah, who contributed handsomely to the Munder, or Chapel, and even promised to provide the stipend of a Brahmo Missionary. Then, with one of those sudden reversals of fancy to which despots are prone, he turned against the Somaj and all its ways, with the natural result on many of its members who depend on the favour of the ruler. College professors and all sorts of officials depend upon him. All the more credit to those who have remained loyal to their convictions, and I was doubly glad to have been the bearer of

sympathy from English friends to men who are holding the position under special difficulties. The Viceroy had paid a visit shortly before, and given the Sovereign of the State a significant warning against oppression, so we will hope there may be an improvement ere long.

At Ahmedabad, which readers of Miss Carpenter's life will remember she was specially fond of, my visit, quite by accident, coincided with the celebration of the 25th anniversary of the Somaj, which extended over a week. It indicates the enormous progress effected in the position of women in India since Miss Carpenter's days, and mainly through the Brahmo Somaj, that a service for women only, conducted in the vernacular by a lady graduate, was attended by upwards of 200. I followed with a lecture to an audience of similar numbers, which, again, was representative of the different religions prevalent in India. On returning from the visit referred to above to preach a sermon, I found a congregation which would have been larger still than for the lecture, but for the absence of a large family circle through the death, from bubonic plague, in Bombay, of one of its members. It speaks well for the way in which the directly religious objects of the Somaj are kept in view that a sermon should prove as attractive as a lecture.

I had hoped to have the advantage of Mr. Nagarkar's help in planning the first part of my tour in the West and North-West, but, unfortunately for me, he was away on a lecturing tour when I arrived in Bombay. Consequently, I had to a large extent to work my way from point to point, sometimes not knowing of the existence of a Somaj until I arrived in the place, and then not being able to remain long enough for a lecture or service to be arranged for. Thus, at Jeypore and Delhi I found, when it was too late, branches of the Arya Somaj. These Arya Somajes are of later origin than the Brahmo and kindred Somajes. All alike are Theistic, yet the relations between some of them are not sympathetic. But, from interviews I have had with the secretaries of the Arya Somajes and others, I have no reason to suppose that there would have been anything wanting in the welcome to the British and Foreign representative had time allowed. In my next letter I will endeavour to explain to your readers the points on which the various Somajes differ from each other.

UNITARIANISM AND TRINITARIANISM.

BY JOHN W. CROMPTON.

In an article on Dr. Martineau's recent work, entitled 'Faith and Self-Surrender,' the *Methodist Times* speaks of Unitarianism as a decaying faith, and appears to do so with a view of disparaging Dr. Martineau's faith while praising his work, as if to destroy in the minds of readers any favourable impression of Unitarianism his writings might produce. This assumed decay of Unitarian faith is to be taken as evidence that the faith is unsound, because scriptural evidence cannot be produced to prove it, and the central weakness is said to arise from the Unitarian denial of the Roman Catholic dogma of the deity of Christ. Not a tittle of scriptural or other authority is given in support of the Trinitarian doctrine of two natures in Christ, which is a purely Trinitarian assumption, and a very bold one. Allusion, however, is made to a saying of Paul's, and the Revised Version is quoted as

offering a better translation of the words, 'I can do all things through Christ who strengtheneth me,' which the writer says is totally erroneous, and ought to be 'in Christ that strengtheneth me.' But surely this translation favours the Unitarian rather than the orthodox theory of human salvation.

According to the orthodox theory, man is saved through Christ by his blood shed for the remission of sin; according to the 'Unitarian' view, man's only salvation comes by the indwelling spirit of God in Christ, so possessing his soul that sin cannot dwell therein; in one case, salvation is a remission of the *penalty* of sin committed by man; in the other, it is a cleansing from sinful lusts which lead to the commission of evil deeds. In this passage, as in many others, the Revised Version supports the Unitarian view, and is opposed to the orthodox view of salvation.

I would ask our Methodist critic why, when Convocation ordered a Revised Version to be made, it has never ordered it to be read in Churches, and why Protestant Churches generally have ignored this corrected translation of the Divine Word? Is it not because the Revised Version has proved a very 'Unitarian' version, and therefore orthodox ecclesiastics want to keep it from the people who they are trying to keep in the orthodox fold, by keeping them also ignorant of true Scripture?

Now, as to the assumed decay of Unitarian principles. How are we to know what Churches are strictly Unitarian, and which receive only Trinitarian worshippers? Almost the only Unitarian Church, so-called, was established in London many years ago by the Rev. Theophilus Lindsey, a clergyman who, like Rev. Stopford Brooke in our own day, left the Church of England, and few more have been built since; but the Unitarian chapels of to-day are generally, ecclesiastically speaking, Presbyterian, Independent, Baptist, or Congregational foundations with open theological trusts, which have gradually become the refuge of those members of Protestant, and even Roman Catholic, Churches who find elsewhere no worship in which they could sincerely join with a clear conscience.

When we turn to orthodox Churches, they, in like manner, are not designated Trinitarian, although, generally, they are supposed in a general sense to be so. The early leaders of the Reformation shirked the Trinitarian controversy, and to this day a good defence of the orthodox Trinity does not exist in the English language. Modern writers' defences of the orthodoxy consist, chiefly, in misrepresentations of Unitarian teaching, or explanations of the doctrine of the Trinity which explain away all the supposed sacred mystery about three distinct persons in the Godhead and the two natures in Christ, and leave Unitarians masters of the controversial field.

It is notable that the Armenian Church does not accept the doctrine of the two natures in Christ, and is, so far, heretical in the eyes of Roman Catholic and Greek Churches; and this partly explains the apathy with which these orthodox churches have watched the wholesale slaughter of this noble section of the Christian Church, without calling upon Catholic nations to protect them from Turkish barbarity.

The Methodist writer seems to think his theory of Unitarian decay is supported by the sale of the late Mr. Dawson's Church to the Methodist body. If the Methodists had first converted the congregation and then secured the Church also, it would have been

an event of denominational significance. As it is, the money will go to build a Church elsewhere with an open theological trust. Further, neither Mr. Dawson nor his Church was ever Unitarian. His teaching no doubt lead many to abandon orthodox doctrines, but personally he altogether repudiated the name; and if the Baptists of those days had been as heterodox as the Baptists of to-day, George Dawson's church would have been numbered amongst the Baptist Churches of our time.

It is quite probable the Methodist congregation entering upon Mr. Dawson's church may be quite as heterodox as his congregation was fifty years ago. Methodists are moving, like everybody else, towards rational godliness, and some are avowed Unitarians.

But for the legal check upon the open avowal of anti-Trinitarian views, the younger men of Congregational and Baptist Churches would freely preach the Unitarianism of Dr. Channing in many of these churches, and members of Methodist Churches freely read and study Dr. Channing's works.

In populous districts and large towns Unitarians are building Churches, as fast as means allow, to receive new comers from other denominations; but it is quite impossible for them to build chapels in every locality for those that are drifting out of orthodoxy into Unitarianism. Just as city churches in London are becoming empty, so in rural districts, where local trade and manufactures have departed to larger towns, some chapels are empty; but neither empty city churches nor Nonconformist chapels can be carried to new sites. Then there is the difficulty of getting good sites, of which Methodists have some experience.

The Christian religion stands upon a historical basis. Scripture is the best record we have of that basis—the life, words, and death of Jesus of Nazareth. Orthodoxy must admit, there is in Scripture no statement which declares any doctrine of the Trinity, or two natures in Christ, or the Atonement by the blood of Christ, or eternal torment for the unbeliever in these doctrines, to be either true or essential elements of the Christian faith; therefore, as orthodoxy cannot appeal to Scripture, it appeals to numbers, but in doing so it condemns Christianity itself, as false for the majority of mankind to hold to other faiths. But, say the orthodox, the best and least ignorant nations are nominally Christian; and in like manner the best and least ignorant of Christians are heterodox and not orthodox Christians.

VALENTINE'S DAY.

THE return of the day brings the topic of courtship; and in any case it is bound to come with the season, for in the spring-time

There sits a bird on every tree,
Heigh-ho!
Sings to its mate as I to thee,
Heigh-ho!
Young maids must marry.

Advice in this serious business is not often sought, and when offered is seldom followed, because the young woman flatters herself she is a good judge of character, and the young man has made up his mind already. Otherwise, it might be useful to make two or three suggestions, such as the following:—

(1) Look to physical health. It is true that Bayard Taylor married Mary Agnew when she was so ill that there was no hope; but then, they had been playmates at school, had been engaged seven years, and had

waited while he was working to provide a home. It was thought that she should at least enter that home, and have the satisfaction of dying in her husband's arms. It is quite a different thing to choose a consumptive girl in the first instance. The weak and sickly ought voluntarily to abstain from marriage; and the vicious should be forcibly debarred from it. In Samuel Butler's 'Erewhon,' a description is given of the public trial of a man accused of suffering from pulmonary consumption. It was held that he had no business to be ill in that way, and that he was a bad and dangerous person, from whose influence the commonwealth must be protected. There would have been more reason for the trial and sentence had the consumptive man sought to get married, because consumption is often transmitted to offspring, and we have no right to entail evil on our children.

(2) Seek a general equality—in station, culture, and other things. The Talmud says, 'Descend a step in choosing a wife.' It is better than ascending; yet it may be well not to descend more than a step. The man who married his cook ceased to get the good dinners he had been accustomed to, and found no compensation in other ways. A clergyman married a factory girl, and she was, doubtless, a person of estimable character; but the alliance stood in the way of his social influence and usefulness. It may be well for the man to descend a step in age; and no harm if there is a step of difference in attainments; though the ideal of Gerald Massey is—

One who at equal step with us may walk,
And kiss at equal stature in our talk.

It is inconvenient, however, when two wills of equal strength are always contending for the mastery. The house is but a small kingdom, and there cannot well be two captains in one ship.

(3) Tastes need not be alike, but should not be inconsistent with one another. Colours that harmonise and qualities that are complementary may produce a better effect than sameness.

(4) Choose a wife for domestic qualities; one who can make the home a harbour of refuge and a restful place. A good wife is like the lady who equipped her knight for battle and adventure, and awaited his return with smiles. She has her own warfare to wage, but it is in a different field; and the separate duty does not imply inequality so much as diverse fitness. A married couple should be helpmeets, and not antagonists or rivals—'their joys all doubled, all their sorrows shared.' Edmund Burke had the right experience, and said,—'Every care vanishes the moment I enter under my own roof.'

(5) Old Cawdrey declares, in one of his Similes, that, 'As the Lord commanded that an ox and an ass should not be yoked together, because the match is unequal, even so it is an unlawful thing for the faithful to marry with infidels.' We may not know what the old writer meant by an infidel, but it is safe to advise a young woman neither to marry an ass nor wed an immoral man, nor to be altogether careless about religious beliefs. Character is doubtless more important than creed, yet a Mohammedan will want to keep sabbath on Friday, and a Mormon may wish to take a second wife. Moreover, Coventry Patmore says,—

Maid choosing man, remember this:
You take his nature with his name.
Ask, too, what his religion is,
For you will soon be of the same.

PROFESSOR BRUCE'S GIFFORD
LECTURES.—IV.
NON-MORAL DEITIES.

IN his fourth lecture, given at Glasgow, Professor Bruce dealt with the main sources of doubt as to a just and beneficent Providence in history; such as views of God incompatible with an ethical world-aim; and conceptions of Him as a non-moral Deity, below caring for man and the interests represented by man as a moral personality. It was needless to spend time in showing that a rational and moral world-aim was excluded by materialism, for which the only possible divinity was the pantheon of eternally existent atoms, capable by their motion and combination of producing a universe. He would treat rather of those German philosophical representatives and advocates of modern pessimism, who had introduced some strange new divinities as the objects of a pessimistic cult. Spinoza was a pessimist, whose God possessed the attributes of matter and mind, extension and thought. He produces all things without aim, and is indifferent to moral distinctions. But the world is good; everything real is perfect. Schopenhauer was an Atheist, and, in his system, will (*Wille*) takes the place of God. He identifies force with will, arguing that if the first morning dawn shares with the rays of mid-day the name of sunlight, why should not every form of force be called will? Will, as a blind force, and unintelligent, originated the world. The world is utterly evil, because the basis of all will is need, want; and want means pain. Pain is the great fact of human life, and man's true wisdom and duty is to cease willing to live. Schopenhauer's philosophy is an attempt at theoretical justification of radical discontent with the world as it is. Hartmann's philosophy is more elaborate, plausible, and attractive than Schopenhauer's. His God possesses, not only will, but intelligence and purpose. But he works out his purposes unconsciously—his name is the *Unconscious*. He has no regard for morality, but rather for immorality, which, in the form of egoism, is inseparable from human life. Hartmann's world, although the best possible, is as bad as can be. The history of mankind in the past, is one of illusion, the pursuit of the unattainable—happiness—in one form or another. The future will be equally disappointing. Man's hope now is for improvement of social conditions in this world; but it is doomed to disappointment. What is before us is universal disillusionment and suicide. In criticising these positions, Professor Bruce said that Hartmann's name for God, the Unconscious, was a conceit, without the merit of originality. It was as old as Greek philosophy, as might be seen from Cudworth's account of the plastic force of nature in his 'Intellectual System of the Universe.' Again, the damning sin of Hartmann's philosophy is that it treats immorality as a necessary accompaniment of individual life, and offers a deity for whom moral interests are of no account. Further, Hartmann believes in inspiration, and discovers traces of his Unconscious at work in the thoughts and productions of men of genius, poets, musicians and the like. But what of Hebrew prophets, and kindred spirits among other peoples? Were they not inspired also, if not with an exceptional or exclusive type of inspiration, at least with one of a very real kind? What, then, was the burden of their prophecies? what, but

righteousness, the moral order of the world, God asserting His presence in human affairs as a just and beneficent power? Have their sublime utterances no objective truth or value? If they have, then are they love messages from God, true revelations of God, intimations that He does care for righteousness, that for Him it is the supremest interest in this world. This faith concerning God, the wisest and best men in all ages have cherished; and all things considered, it is a better creed than that offered us by modern pessimism. In Richter's famous dream, the universe without God appeared as an eye-socket with the eye out. That was a hideous picture, but there was something more hideous,—an eye-socket with an eye in it, but an eye fixing on you the demoniac gaze of raving madness. Such was the frenzied eye of the pessimist's deity.

THE SOZZINI FAMILY.

PASTOR HOCART, of whose Church at Brussels we give an encouraging report in our news columns, writes:—The following item may perhaps be of interest to the readers of THE INQUIRER. I had, a few months ago, the pleasure of seeing a good deal of the distinguished Orientalist, Professor Albert Socin, of the University of Leipzig, who spent a part of his holiday in Belgium. In one of our chats together Professor Socin said: 'I ought to be a Unitarian, as I descend from a branch of the family to which the celebrated Socins, or Sozzini, Lelio and Fausto, belonged.' Professor Socin promised me particulars, and he writes from Leipzig: 'All the Socins go back together to one John Socin, who died in 1428. Lelio, born in 1525, was a descendant of John in the fifth generation. Another descendant of the same generation, Benedictus, came to Bale in 1555, and I am a descendant of this Benedictus in the eleventh generation. I have still a few cousins in Bale. Two are young; one is no longer likely to marry. Of my own branch, my young son is the only male representative.'

POSTAL MISSIONS.—The Rev. J. Page Hopps writes:—'Of course there are various ways of doing the same thing; and the probability is that, at this stage of postal missioning, it is best to try *all* ways, and to avoid using the word 'genuine' (especially in italics). Every experiment of the kind must be useful. Miss Hill's estimate of the value of correspondence is probably a very sound one, on the whole; but it is by no means certain that argumentative correspondence is worth carrying on. A friendly letter, answering inquiries and pointing out the path, must be useful, and I may say that, in my own long campaign, this has never been neglected.'

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THE QUIET HOUR.

THE ANGEL OF SORROW.

I AM not pained, as I once was, to see the marks of an abiding grief; for most of our griefs wear out too fast before they have fulfilled their purpose.—W. E. CHANNING.

MOURNER, be not impatient with thy grief,
But treat it rather as an honoured guest
Sent on thy loving Father's high behest,
And commune with it in the sweet belief
That He who sent the wound will give relief,
Exchanging earthly bliss for heavenly rest.
The world distracts, but soothes not the distressed;

Vain are its comforts as its joys are brief.
We grieve the spirit when we rudely turn
To seek deliverance in some lower good,
From its monitions offered to the mood
Of penitence and prayer. If thou wouldst learn

The message of God's Angel Sorrow,—wait
In faith and patience; thy reward is great.

I. A. C.

A CLEAR CALL.

WE believe that the views which we hold are, in some respects, more in accordance with the spirit of the Master than those which are held by the members of most other Churches; we think that in those views God has given to us 'the spirit of power, and of love, and of a sound mind'; we maintain that the system of faith which we adopt is a rational, intelligible, and practical system—one that is favourable to freedom, favourable to progress, favourable to improvement of every kind:—we ought, then, to be distinguished among Christians by the greater purity and holiness of our lives, and by our greater zeal and earnestness in the promotion of whatever makes for human good. Brethren, let this be our distinction. There is a clear call upon us, and ample room for us to put forth far higher efforts, and to work with far nobler effect than we have done in the past. The fields around us are white unto harvest. Let us enter in, and labour, as Christ's servants should, single-heartedly and diligently, for God's sake, and we cannot labour in vain. At times, perhaps, the progress of the cause which we are anxious to serve may seem slow, and not what we desire; but surely, we are not like children sowing their acorns in the ground, to weep, and complain, and be disheartened because the oak does not come up to-morrow. Let us do the true thing, never doubting that in God's good time it will be sure to tell to His glory and the benefit of man; and so long as God spares us let it be our determination to labour faithfully to advance His blessed kingdom upon earth—the kingdom of truth and peace and righteousness and love!

W. GASKELL.

PRAYER.

O THOU eternal Spirit, whom men have called by various names according as they have had insight into Thy nature, we, who have received the revelation of the holiest of Thy sons, and have sought for ourselves amidst Thy mysteries for the key to Thy power, have learned to call Thee 'Father,' and in that name to find the answer to all our searchings, and the promise of all that we can desire. 'Our Father,' strengthen Thou us that with good courage we may declare Thy Gospel; and do Thou so refresh us in a dreary road that our hearts may never fail.—AMEN.

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LONDON, FEBRUARY 13, 1897.

THE EDUCATION BATTLE.

Is the Education Bill to be carried by coercion? MR. BALFOUR has no resource in reason or justice; and, therefore, poverty-stricken in argument, falls back on brute force. The measure, already condemned throughout the country, destitute of friends, responsible for one crushing defeat of its authors, is to take precedence of all other business, and to be rushed through with the greatest speed. The reason for this is not far to seek. Last year's measure created an agitation throughout the length and breadth of the land. This year's, even more unjust and iniquitous, is stirring educationists and fair-minded men in like manner all over the country. Friends of the Government are sick of it. Public bodies of Liberal Educationists, as might be expected, have begun to expose its injustices. Some Chairmen of County Councils have declared against its ignoring of necessitous Board schools, and against MR. BALFOUR'S proposal that the suggested Federations should give a preference to urban over rural schools in the distribution of the special grants. The Executive Committee of the National Union of Elementary Teachers in England and Wales—a body of men and women beside whom with their thorough knowledge of the question MR. BALFOUR is an ignoramus—affirm that the Bill is both inadequate for the Sectarian schools, and is also framed upon the principle of the grossest inequalities. Now, in the face of this gathering opposition, the cry of MR. BALFOUR is—Hurry up! Let us 'be rid of the nuisance of another fight with 'the people!'

As the Bill is studied it is found to be no more acceptable than the last. Its proposals are a distinct violation of the Act of 1870, which recognised an absolute equality in Parliamentary aid be-

tween Board and Denominational schools. In this respect they are a greater injustice than the proposals of last session, which, after all, did provide something for necessitous Board schools. MR. CHAMBERLAIN, in his enthusiasm to build up Church of England and Roman Catholic schools by special grants of public money, ignores the fact that equal and simultaneous Parliamentary treatment of all public elementary schools is a policy consecrated by long usage, and for the Government to depart from it is nothing less than a slur and an attack upon the School Boards of the country, with their two millions of children and nearly four millions of local contributions in rates. This reversion, and the additional endowment of denominationalism, must be resisted, and it must be made clear that no re-opening of the settlement of 1870 can be accepted which does not provide, among other things, for equal treatment from Parliamentary grants for Board and Sectarian schools alike.

The distribution of the Parliamentary grant is another blot on the Bill. It is unequal and unfair between district and district. It will give most to those localities where least is raised, and least to the districts which now bear the heaviest burdens in rates and subscriptions. The anomalies within the limits of the special grant are glaring—as far as they can be understood. We put in this qualification, because MR. BALFOUR has not yet made comprehensible one of his inventions. Who can clearly explain the juggle between the town and the country schools? SIR JOHN GORST has stated that it is the country Sectarian schools which are most in need, but in the complex system of differentiation as between rural and urban schools, the proposed Associations are to favour the latter rather than the former.

Then, these Associations are another most objectionable proposal. Even the *Times* counsels the Government to abandon the machinery connected with the federation of schools. It declares that Unionists look coldly on these provisions. The dangers in the scheme of Association are many, and have been urged by Unionists as reasons for withdrawing it. Besides these objections, the Bill makes no provision whatever for the constitution of these 'Associations of Schools.' This leaves it open for the governing bodies of the federations to be clerical and sectarian managers. Does anybody doubt what the complexion of such authorities would be? The fact is that the proposed scheme of federation, by giving to the new organisation the administration of public funds, will coerce local independence, destroy any vestige of local parental control, and fasten sectarianism more than ever on schools maintained by public funds but under private management. But payment through association of schools has the *imprimatur* of Convocation, and in the pressure of ecclesiastics is the genesis of this despotic scheme.

We have by no means exhausted the objections to the Bill. It does not provide adequate security that the additional

aid shall be used solely for educational efficiency; it does not secure sufficient guarantee for the continuance of local contributions, or for an effective audit, access to, and publication of, all school accounts. On these essential points its language is significantly vague—marked by an entire absence of definition. Nor does it relieve teachers, as a condition of employment in denominational schools, from the intolerable burden of discharging parochial or ecclesiastical duties. In truth, it is purely a Bill for extending denominational control. It demonstrates that the anxiety of the Government is not for educational efficiency, but to make the schools the nurseries of ecclesiastical systems. The Government seem likely to use the brute power of their heavy battalions to secure its passage; but, come what may of it in the House of Commons, it will only add fuel to the fire, and lead to a lengthened educational struggle, of the outcome of which we have not the shadow of a doubt.

JUDAISM AND UNITARIANISM.

In the current issue of the *Jewish Quarterly Review* we find a number of interesting communications on a subject mooted by MR. OSWALD J. SIMON in the *Fortnightly Review* for October. The subject is 'The Mission of Judaism.' MR. SIMON, in his original paper, pleaded for the starting of a 'Church of Israel' as distinct from the synagogue, and he pointed to the fact that between devout and intelligent minds, imbued with the results of modern Biblical study, there was a great deal in common, and a general sympathy in religious views. Would it not be possible, he asked, for some fellowship to be formed so that the apparent divisions might be fused in a combined movement. MR. SIMON proposed to have Sunday services arranged (with worship and preaching conducted in English), and to invite to these services persons, irrespective of race, who were desirous of sharing in the aspirations and consolations of a pure monotheism in which the historical element would be recognised, but the widest possible union of spirit would be sought. If the Jews could inaugurate such a 'Mission,' he believed many Gentiles would be thankful in these days of the perishing creeds and the spread of Agnosticism. These suggestions were brought to the notice of many representative minds, among them such leading Unitarians as Professor ESTLIN CARPENTER, Principal JAMES DRUMMOND, and Dr. MARTINEAU. A great number of Jews also contributed their views on the subject. We cannot do more than refer in the briefest terms to the general conclusions as they appear on a careful reading. Several of the Jewish writers cordially sympathise with MR. SIMON'S suggestions; but others, while approving the ideal, see many practical difficulties, not the least among them the fear of rousing Gentile antipathies by anything like Jewish aggressiveness; while the deep-rooted prepossessions, habits, and prejudices of Jews and Christians respectively must be remembered. Perhaps the most

salient point, however, of the Jewish criticism is that of the manning of the new movement. Where are the heaven-sent leaders to prophesy afresh in the name of the GOD of ISRAEL? On the other hand, Professor CARPENTER points to the 'element of race,' with its 'physical basis'; to the peculiar hold of 'the Law and the Prophets' on the Jewish mind, and to the general absence of anything like the Christian 'universalism' from the philanthropic and redeeming social work of the Jews. Dr. DRUMMOND also fears lest the movement should be an attempt to make proselytes, in which case he anticipates failure only. But he believes 'there is 'a new outpouring of the Spirit, which 'is gradually drawing us nearer to the 'unity of the faith.' Dr. MARTINEAU says he has read 'with warm interest 'and prevailing concurrence of feeling' the article in the *Fortnightly*, and adds:—

If Judaism, as presented in the records of its origin, its authoritative code, and its historic working till the Temple fell, were identical with the 'Judaism' of Oswald Simon and Claude Montefiore, I should concede to it a 'mission' with hope as fervent as theirs. But they have emerged into a religion of spiritual insight and moral experience quite beyond the range, not merely of 'the Law,' but even of the ripest prophetic inspiration. To reach the springs of holy trust and self-surrender now, we must start, I am convinced, with appeal to our latest inward experience, rather than remain dependent on reported outward dictation of law and proclamation of judgment.

Miss ANNA SWANWICK also adds a word or two of 'deepest sympathy with Mr. 'OSWALD SIMON'S missionary enthusiasm'; but, while acknowledging the several great principles which the Jews have in common with Unitarian Christianity, she thinks it 'important that the 'two movements should be kept distinct, 'each working in its appropriate fields, 'and each tending to stem the wave of 'Agnosticism which seems at present to 'be passing over England.' We may add that the Rev. CHARLES VOYSEY, telling incidentally that a quarter of a century ago a *rapprochement* between Judaism and Theism was discussed by the late Dr. BENISCH and himself, takes the opportunity of solemnly warning the Jews, *more suo*, against temptations to compromise and to win adherents by 'pandering to the popular idolatry and false 'sentiments about CHRIST.'

On the whole the proposal and critical opinions are singularly suggestive. They are the more so to Unitarians, as we are specially regarded in the scheme indicated; but also because a fraternal movement embracing, not only Jews and Unitarians, but some Independent ministers and others, has been in progress in Chicago and the vicinity for some time past, as readers of the *New Unity* know. We may doubt, and we do doubt, whether any similar movement in this country would be prudent or ultimately useful: and yet no thoughtful person can contemplate with satisfaction the barriers that exist between souls that aim at the same perfect life, and worship the same perfect GOD and FATHER. Slight as gossamer the barriers seem to be; but they cannot be easily brushed away. Mr.

MONTEFIORE puts these four questions to his friend as to the new 'Church of Israel':—

1. What is to be its exact position towards the Pentateuch and the Law?
2. What is to be its exact position towards the miracles of the Old Testament?
3. What is to be its relation to the personality and the teaching of Jesus?
4. What is to be its attitude towards the New Testament as a whole?

And he expresses the conviction that much more knowledge must be acquired by his Jewish brethren with respect to Christian theology in all its phases, pointing out, meanwhile, that even Mr. SIMON, intelligent student as he is, 'sometimes talks as if modern Christianity were inextricably bound up with 'the old-fashioned dogma of the Fall.' The fact is that most of us live in mental houses, and often the best we can attain is neighbourliness with those that dwell in other houses. We are Christians: our friends are Jews; and there are differences of fabric and architecture in our respective houses which we should soon discover if we tried all to live together. That we should work together as often as possible is much to be desired. That we should think and feel just alike is impossible. But it is good to think of that great 'House of Many Mansions,' where all varieties of earnest religious life are equally at home, and to welcome, even while we criticise, every movement intended to lead towards the closer fellowship of religious spirits all the world over.

'CATHOLIC' AND 'NON-CATHOLIC.'

WE find in the *Blackburn Catholic News* of February 6th the following, entitled 'The Catholic Church of To-day: Her Work Described by a Non-Catholic':—

The Rev. Harold Rylett, whose name is well known all over the country in religious and political circles, and who is a Unitarian clergyman in Bermondsey, London, has undertaken a commission from this journal to write a series of articles dealing with the work of the Catholic Church in the great metropolis of the British Empire.

The letters which we give below, in which Mr. Rylett is requested to undertake this commission, and in which he accepts the task, set forth briefly the object we have in view in opening our columns to these contributions.

We think it most desirable that the work of the Church, the work of Catholic organisations, and the conduct of Catholic institutions stand forth in the full light of day, so that everyone who cares to know anything on such a matter will be unable to plead ignorance.

We also think that such a work should be done by a non-Catholic, whose testimony will, of course, carry greater authority with those not of our church than anything written by a Catholic pen. The first of the articles by Mr. Rylett will appear in our next issue.

To the Rev. Harold Rylett.

Rev. Dear Sir,—It has occurred to me that you might be willing to accept a commission from us to write a series of articles for our paper on the work of the Catholic body in London. As the articles would appear over your own name, you would, of course, be free to take an independent position in the matter, and describe the work as it strikes you, a minister of religion and a non-Catholic.

There would be nothing whatever dealing with controversial matters, our aim being to let Catholics and non-Catholics see what is being done by our church in education, social, temperance, and other great questions.

We accept no responsibility for your views, and you, of course, accept no responsibility for our policy as Catholic journalists. Hoping you will see your way to accept this commission, —I am, dear sir, yours faithfully,
276, Strand, London, W.C., THE EDITOR.
January 27, 1897.

To the Editor.

My Dear Sir,—I have pleasure in accepting the commission offered in your letter of the 27th inst. The study which you invite me to undertake will certainly be most interesting, and it will be very gratifying to me to lay before the public, through you, the results of my inquiries.—Yours very truly,

HAROLD RYLETT.

113, Avondale-square, S.E., Jan. 29, 1897.

We are delighted to see Mr. RYLETT'S undoubted abilities and fairness of spirit so highly appreciated by the EDITOR of the *Blackburn Catholic News*. Of course, we assume that the EDITOR is well aware that Mr. RYLETT, although willing to allow himself to be described as a 'Unitarian Clergyman,' would be the last man to pretend to speak on such topics in the name of any body of Unitarians. Whatever he feels justified in saying he will say it simply in his own name, and he knows that his Unitarian readers, at any rate, are not likely to be misled on this point.

But we cannot help asking what is the ultimate object of those at Blackburn (or elsewhere) who are responsible for the arrangement now made, as we understand, between them and Mr. RYLETT? This is not so clear. 'Our aim,' the EDITOR says, 'is to let Catholics 'and non-Catholics see what is being 'done by our church in education, social, 'temperance, and other great questions.'

As regards Catholics, we should have thought that no such effort was needed. As for non-Catholics, if Nonconformists of Mr. H. PRICE HUGHES' type, for instance, are aimed at, a Unitarian was scarcely the man to have selected as a *persona grata*, and much the same may be said as regards Church of England people.

Might it be, then, that such harmless people as those 'commonly called Unitarians' are mainly intended? If so, the Catholic EDITOR must be quite unaware of the very nature of the Unitarian position, as, indeed, many of his co-religionists honestly are. They seem to be in that which their theologians define as 'invincible ignorance'—invincible, that is, for those who lack that without which the Unitarian attitude can hardly be properly understood. The EDITOR must apparently imagine that if some honest, fair-minded non-Catholic, such as he admits Mr. RYLETT to be, were to reveal to us the fact that the Catholic Church in London, or anywhere else, is most zealous in carrying out her own ideals of education; most prosperous in all her social undertakings for the advancement of her position; most successful in the campaign against intemperance, particularly within her own ranks; most forward in all 'other' great questions (whatever these may be)—that we should have inevitably to conclude that the Catholic church is all she claims to be, and should be granted all she asks for. But, even before we have read any

of Mr. RYLETT's articles, we might readily admit all these educational, social, temperance, and other triumphs. Only fanatics or crafty men will deliberately admit the moral worth of the religious efforts of those who happen to differ from them. We thank God that man's native goodness remains visible under whatever creed, and we humbly acknowledge His Spirit wherever fruits of righteousness truly appear. But no educated Unitarian could, from such premisses, logically conclude, for instance, that the whole Bible, including the Apocrypha, is God's very word; or that the Athanasian Creed is infallibly true; or that there exists in the world an authority able to guarantee to him the absolute value of either or of both, because much educational, social, or temperance good work is, perhaps, done by people holding such views. It is here that so many 'orthodox' people of whatever kind of orthodoxy (for our position is by no means particularly antagonistic to the Roman church) seem unable to understand the real point at issue. They appear not to realise that the principles which have made us, or keep us, Unitarians rest upon reasons far more difficult to brush away, at this time of day, than the silly notions of those who would deny to Catholics or to others good social instincts and sincere moral aims because they cannot accept some of their dogmas. We fail, therefore, to see what the ultimate aims of the Blackburn Editor can really be. Surely, he cannot merely wish to obtain articles from a non-Catholic—a Unitarian—in order to be able afterwards to use them as arguments *ad hominem* with other non-Catholics, say, for instance, in the coming struggle over voluntary schools?

However, whatever the case may be, and there is certainly something about it which seems to deserve notice, we shall read Mr. RYLETT's articles with special attention and interest as they appear in the *Blackburn Catholic News*.

MR. E. P. POWELL says, in *New Unity*, 'Old Sojourner Truth' said to me: 'I know lots of folks that's right set up with their own goodness. Don't you go, honey! to gettin' too drefful good. Jes' tak' hold of the plow what's rippin' up the furrow right along here, anywhere's, and hold on tight. These yere folks is always tellin' 'bout the wold' where there isn't no sorrow nor any sin. I'se 'bleeged to believe, if they goes there, they'll tak' along a lot of selfishness—and that'll *make* sorrow—plenty of it. Dis yere talk is too high up. Better keep along low down—kinder quiet, 'mong de common folks and de bushes and de trees and de flowers and de water springs. I tell you now, chile! I jes' don't like to hear so much 'bout what's going' to be way long somewhere, in eternity somewhar, in other worlds—I haven't been there—and ain't in no hurry neither. Bless you, chile, no, I ain't. The goodness that we want is peace, and temperance, and good na'borliness, and not so much rickety-racketing about the angels and the futur'. Don't you get sot up full of drefful goodness—'kase 'twont help you none in preachin', and you can't help the rest so well. Don't ye farget.'

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

SPECIAL PREACHING AND LITERARY AGENTS.

SIR,—I have read with interest in THE INQUIRER the account of the discussion that took place at the recent meeting of the Council of the British and Foreign Unitarian Association upon the motion introduced by the President.

It is one of the great drawbacks to Unitarian progress that so many of its adherents are apparently satisfied with reading articles in magazines and newspapers, and consider such as a good substitution for attendance at our places of worship.

There are too many of our congregations that, year after year, simply pursue a dull round of apathetic existence—Unitarianism, while highly respectable, is, to them, after all, but a placid continuance of unvaried routine—and our young people fall away and seek for something that presents more life and interest. Thus, in such cases, the visits of one who comes fresh from more active centres acts like a tonic—imparting new vigor, and the feeling that, however isolated its situation may be, each church may yet take its part in the cause of that true religious freedom which Unitarianism represents. A wise visitor would also take due note of the causes that occasion the lifeless condition of so many of our churches.

In some cases he would find, probably, that the methods adopted in the services and general management, while appreciated by our forefathers, are unsuitable to present requirements and modern ideas. Occasionally he might consider that the minister is to blame, and, perhaps, still more frequently the congregation. Often, also, a minister, however good he may be, is not suitable to the place and congregation where he is located, and *vice versa*. The visitor would hear both sides, and thus be able to offer good and valuable assistance and advice. I notice that the President's resolution was adopted, and referred to the Executive Committee to mature. I hope that they may see their way to some such plan as the division of the country into districts, each provided with (in the words I have quoted), 'an able preacher and organiser,' who would visit each church as often as circumstances permitted, and towards whose income and expenses there are, I apprehend, but few of our congregations that would not gladly contribute according to their respective means and opportunities.

The 'visitors' themselves would also occasionally meet and compare notes as to the state of matters in their respective districts, and thus the connection that should exist between the churches throughout the country would be increased and strengthened.

C. H. PERKINS.

Swansea, Feb. 1.

[This letter has been slightly abbreviated. —Ed. INQ.]

MR. BALFOUR'S PHILOSOPHY.

SIR,—As no one has so far made any response to Mr. Rawlings's warm expression of confidence in Mr. Balfour as philosopher, which appeared in your columns recently, I venture to say a word or two, even though in doing so I run the risk of being classed among those unable to detach themselves from shibboleths!

It is, as Mr. Rawlings himself says, impossible to discuss the various problems raised by Mr. Balfour in his 'Foundations' within the compass of a few lines; and I therefore content myself with drawing the attention of your readers to an article by the Rev. T. R. Slicer in the June (1896) number of the *New World*. The article is entitled 'Mr. Balfour and his Critics,' and gives a very interesting account of criticisms passed by Martineau, Fairbairn, Huxley, Spencer, and Professor William Wallace. Having read most of these criticisms in full when they first appeared in the monthly magazines, I see little or no reason, from personal knowledge of the 'Foundations,' to modify the strictures passed upon the work from such widely-differing points of view. If any of your readers should be induced to refer to the above-mentioned *New World* article, besides reading Mr. Balfour's book itself, I cannot help thinking that they will agree with the statement made in your annual record of Religious Literature (December 26), that 'with him (*i.e.*, Mr. Balfour) there is *logically* no escape from universal scepticism save in the resort to supernatural authority.'

Feb. 1.

J. NIELD.

[We cannot devote further space to this subject.—Ed. INQ.]

SIR,—As one who is entirely in accord with the estimate of Mr. Balfour's 'Foundations of Belief' given in your issue of December 26, I may perhaps be permitted to state my reasons for regarding that work as, to quote the words of the late Professor Huxley, 'a mere bit of clever polemic.' Briefly, then, these ideas are as follows:—

Its main object is to establish, on behalf of theology, a *tu quoque* with science. Now, of all forms of argument this is the most impotent and the least satisfactory; for, even if we grant Mr. Balfour his contention, how much more reliable become the assertions of the theologian in consequence of his showing that those of the scientist are unproven? Not one whit, and the only logical result of such a demonstration is a universal agnosticism.

But there is a fundamental flaw in Mr. Balfour's argument which invalidates his conclusion. He calls our attention to the well-known fact that, when we say we see a green tree, we are saying that which is not; that colour, in short, is a fiction of our own making. Exactly so; but how did we discover this? Simply by constant and innumerable checkings and countercheckings with other kindred phenomena. When, however, we come to talk of the nature of God (no one denies a first cause, an ultimate reality or an unknowable—the interest lies in His or its nature), and endeavour to ascertain this, we are, by the very hypothesis, debarred from verifying our impressions, for we have no kindred phenomena with which to check such impressions, and are, therefore, in the position the scientist would occupy in face of the problem of colour were he only able to compare impressions of one phenomenon, *e.g.*, a green tree. The theologian's impressions or perceptions may or may not be true, and it becomes quite impossible for him to establish a sound *tu quoque* with the scientist.

This gives, in a nutshell, the explanation of the fact that no two nations, or sects, or even individuals are in perfect agreement on the nature of the Ultimate Reality that by many is called God.

It it precisely this impossibility of verifi-

cation that has forced man in all times and climes to imagine God after his own image. On the other hand, it is the infinite possibility of verification in the realm of science that has caused man to abandon step by step these anthropomorphic notions of a Deity, leading him at each step further and further out of his depth.

Mr. Balfour having, however, to his own satisfaction advanced his *tu quoque*, was, in order to avoid the logical outcome of universal agnosticism, obliged to find some ground on which to lay his foundations, and this it was that gave us the chapter on Authority as opposed to Reason, which latter he depreciates indirectly by his excessive appreciation of the former.

But what is this Authority? If we examine it, we find it is at bottom nothing more than the crystallised product of past reasoning based on past knowledge and experience, and, therefore, only of value so long as it will stand the test of present reasoning based on present knowledge and experience. Indeed, he goes out of his way to prove to us how fallacious a guide Authority may be when he quotes the case of hypnotic phenomena. So that we are driven back upon Reason as the sole arbiter, from whichever point of view we start. Authority, indeed, has absolutely no virtue or merit in itself; it is like shorthand, merely an expedient for saving time.

In the last chapters of his book, Mr. Balfour, by a series of gratuitous assumptions, transports his reader to a sort of orthodox Anglicanism, and so delighted were the orthodox with this conclusion that all their earlier misgivings vanished, they embraced their ally with rapture, and raised the cry of 'A Daniel come to judgment,' a shout in which, to the hindrance of the spirit of free inquiry, certain heterodox readers joined.

There are many other defects in the book, notably in the chapter on *Æsthetics*, where we find a convenient ignoring of the ugly, the presence of which vitiates each argument, as anyone will perceive who will re-read the chapter with this additional factor in his mind.

To consider all these points in detail would occupy far too much of your valuable space. I will, therefore, conclude by recommending to those who are still interested in a work that is already being forgotten, the admirable and, I think, unanswerable critique of Mr. Herbert Spencer, which appeared in the *Fortnightly* for June, 1895, most appropriately entitled 'Mr. Balfour's Dialectics.'

Margate. CLARENCE WATERER.

PROFESSOR EDWARD ZELLER, the theologian, recently celebrated his professional jubilee at Stuttgart amid many felicitations. He is in his 83rd year.

THE *British Weekly* has been troubled by Mr. Augustine Birrell's remark that children cannot be taught theology, and are deaf to the teaching of the priests. It quotes a large number of hymns to disprove this statement. We could supplement its collection with some choice specimens teaching the whole creed—Adam, Eve, Satan, Hell, the Saints, the holy Cross, the Virgin birth, and holy Mother Church—everything, in fact, needful for a little child to know about. Our contemporaries says Unitarians have to mutilate and omit hymns pitifully in their hymnal for children. We could find it in us to mutilate the above collection of saving truths to a very considerable extent. But we can lend our orthodox friends a fair number of hymns for children that none of them would wish to 'mutilate.'

ELIZABETH PEASE NICHOL.

THE name of Elizabeth Pease Nichol, who has just passed away, must not be recorded without some notice of that noble and well-rounded life of ninety years. It seems almost an offence to her sweet, modest nature, if it were not the truth, to say that Matthew Arnold's demand on human life was in her case fulfilled:

What mortal, when he saw,
Life's voyage done, his heavenly Friend,
Could ever yet dare tell Him fearlessly:
'I have kept unfringed my nature's law;
The inly-written chart Thou gavest me
To guide me, I have steered by to the end.'

For thus has this good and faithful servant well done, and has now, of a surety, entered into the joy of her Lord.

In the words of the *Scotsman*:

Her father, Mr. Joseph Pease, of Darlington, was a leader in most of the philanthropic and liberal movements in the early half of this century. Practically all the members of the Society of Friends devoted themselves to secure Catholic Emancipation, the removal of tests, the abolition of the Slave Trade, and the enactment of Free Trade. In all these questions Mr. Pease took a most prominent position, and his daughter, Elizabeth, was his devoted secretary and fellow-labourer. Both of them gave, perhaps, the best of their thought and work to the great group of questions affecting British India.

For years they supported a useful little paper, *The British India Advocate*. In this connection, see 'British Folks and British India Fifty Years ago—Joseph Pease and his Contemporaries,' by John Hyslop Bell, published a few years ago by John Heywood, Manchester and London.

In 1840, Elizabeth Pease attended the so-called World's Convention in London for the Abolition of Slavery. From that dates her own personal and individual interest in philanthropic work. As is well known, William Lloyd Garrison, the pioneer abolitionist of America, declined to take his seat, as a member of that Convention, when he found that it refused to recognise, as competent for membership, one-half of the human race. When his fellow-delegates from the United States, Lucretia Mott, Elizabeth Neale, and others, were refused seats in the assembly, he withdrew to sit with them in the spectators' gallery. There Elizabeth Pease joined him, Wendell Phillips, H. C. Wright, and the other good men and true who refused to violate their principles in deference to British conventionalism or prejudice. The friendships thus formed continued for life, through good report and evil report. Elizabeth Pease was ever ready with pen and purse to uphold the right, untrammelled by sectarianism, in the days when the Bible was quoted in support of slavery. By such friendships her own life was enriched and ennobled, but Elizabeth Pease's mission to humanity was not limited to the anti-slavery battle-field.

Again we quote the *Scotsman*:

In 1853, she married the late Professor Nichol, the astronomer, and came to live at the Observatory in Glasgow. Their kindred tastes, and the strength of their common sympathies, made the few years she spent in Glasgow the most memorable of her life. There are many still living who can never forget the charm of those wonderful lectures by which her husband inspired them, forty years ago, with his passionate love of his great subject. He was hardly less effective in his day as a politician and educationist, and his wife was equally enthusiastic in support of every forward movement and of every great leader of the time. Kossuth was their guest at the Observatory, John Stuart Mill and Mazzini their friends and correspondents. Professor Nichol's son,

the late Professor of English Literature in Glasgow, was soon to begin his course at Oxford when Mrs. Nichol came to Glasgow, and readers of his recently-published biography need hardly be reminded of the strong ties of sympathy and affection which subsisted for life between him and his stepmother. On her husband's death, in 1859, Mrs. Nichol removed to Edinburgh, where she has since resided. Since that time her name has been associated, along with those of her friends, Mrs. McLaren and Miss Wigham, with many of our public movements. She was a strong advocate of the medical education of women, a strenuous opponent of the once famous (or, rather, infamous) Contagious Diseases Acts and of the practice of vivisection. A devoted friend of the whole animal world, the weak and the suffering of every class appealed irresistibly to her, and if she thought they were suffering from oppression, she gave her whole heart to seek and secure a remedy. But, however ardent were her sympathies, her dominant sense of justice forbade her being unfair or ungenerous to those who took sides against her, and she helped to advance many of her objects, perhaps as much by the dignity and elevation of her attitude towards them, as others did by more passionate advocacy. During the last few years advanced age and increasing physical weakness made it difficult for her to take public part in the movements she supported; but her judgment was as clear, her sympathies as warm and strong, her help as ready and as prompt as ever till the end came. Those who had the privilege of knowing her recognised one of those rare and excellent natures to have come once in contact with which enriches and ennobles life.

Mrs. Nichol was for some time a member of the School Board for Merchiston district, in which her home, Huntley Lodge, stood, and it may well be said that, in her, 'Edinburgh had lost an eminent citizen, who, for more than a generation, has taken the deepest interest in everything affecting its welfare.' She erected two beautiful granite fountains, one near her own gate, and one, surmounted with the arms of Edinburgh, in the Queen's Park, in view of Arthur's Seat and the Salisbury Crags, which, if need were, will long keep her memory fresh in the beloved city of her adoption.

By the way, in connection with these fountains, a friend once asked Mrs. Nichol if there was to be a trough for dogs to drink from. 'For dogs?' she said, indignantly; 'the fountain is principally for them and for horses, but there are cups for the people as well. I am sorry for the wrongs of men, and I am still more grieved for the wrongs of women, but my greatest grief is for the wrongs of animals, our dumb fellow-creatures.'

At ninety Mrs. Nichol preserved the spiritual ardour of nineteen for every good cause. Her sweet reasonableness made her strength.

O, strange soul, by what shore,
Tarriest thou now? For that force,
Surely, has not been left vain!
Somewhere, surely, afar
In the sounding labour-house vast
Of being, is practised that strength,
Zealous, beneficent, firm!

R. M.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Tuesday Morning.]

Aberystwyth.—A series of missionary meetings were held in St. Phillip's Hall at the above place during the beginning of last week, and conducted by the Revs. W. Griffiths, Ph.D., B.D., of Pontypridd, and George St. Clair, F.G.S., of Cardiff. On Sunday afternoon, Jan. 31, Dr. Griffiths preached on 'Revelation—Past and Present,' and at 8 p.m., on 'The Message of Unitarianism.' About sixty were present in the afternoon, and nearly 150 in the evening. The singing was led by Mr. D. L. James, U.C.W. On Monday night, February 1,

the Rev. G. St. Clair delivered an excellent lecture on 'The Fall of Man in the Light of Science' to an audience of about 100, and on Wednesday night, Feb. 3, at the same hour, he spoke to an increased audience of nearly 200, on 'Evolution and Christian Doctrine.' All through both his lectures Mr. St. Clair had a very attentive hearing. A few questions were asked. Alderman Palmer, an ex-mayor of Aberystwyth, presided at both the lectures, and a vote of thanks was accorded to him and to the lecturer at the close of each. Tracts were distributed, and, in some cases, eagerly sought for, at the close of all the meetings. Dr. Griffiths also caused about 1000 tracts to be distributed throughout the town on Monday. There is a marked difference in the attitude with which this series of meetings has been received to what prevailed two years ago when Dr. Griffiths was here before; the audiences now were larger, and seemed more interested, and the lectures caused some stir both in the town generally and in the local Press. There are several well known and avowed Unitarians living at Aberystwyth, besides many sympathisers, and, with effort on their part, a permanent cause could no doubt be founded here. There are also at present about ten avowed Unitarians in the University College of Wales here, together with many more who are known to favour our views.

Birmingham: Hurst-street.—The annual meeting of the subscribers and friends of this Domestic Mission was held on the 8th inst. The Rev. L. P. Jacks presided. The annual report of the committee referred in general terms of satisfaction to the work carried on in the mission, and stated that a legacy of £200, received during the year, had enabled the committee to effect some much needed improvements in the chapel. Mr. Clarke's appeal for new subscriptions had been most successful, £116 8s. 6d. per annum having been promised by 201 new subscribers, whilst sixteen of their present subscribers had raised their subscriptions by £6 14s. The statement of accounts showed that the present financial position of the society was perfectly sound, there being a balance in hand of £49; but the report added that great care would be needed during the year to prevent the expenditure exceeding the income, for the revenue derived from the letting of the hall had been diminished seriously by the termination of Mr. Coutts's tenancy.—Mr. W. H. Ryland afterwards announced that the following gentlemen had been elected as a committee for the present year: Messrs. F. S. Bolton, J. W. Field, W. H. Ryland, E. Townley, J. B. Wright, A. Gough, G. H. Smith, H. Brown, J. Mott, Howard S. Smith, J. D. Skirrow, and W. Sorrell.—Mr. W. J. Clarke (the missionary), in his annual report, said that the past year might fairly be classed as among the most fruitful and genuinely successful in the history of the mission. In the case of one or two of their agencies there had been a slight falling off in point of numbers, but the majority had not only maintained their ground in numbers and usefulness, but had added to both, whilst some new ones of considerable value and importance had been brought into existence. The report then referred to the satisfactory position and progress of the chapel services, the junior Sunday-schools, the Sunday morning adult class, the Sunday afternoon adult class, the teachers' preparation class, and the physiography class, which latter showed the increased attendance of 142, the largest recorded in the history of the mission, 61 per cent. of whom passed the examination in connection with the Science and Art Department, as against 27 per cent. for the whole kingdom. Two students gained honours, one being placed second on the list for the whole kingdom. In this class they had now had the second man three times and the first man once on the successful list of students for the whole kingdom during the past six years. One of the students gained a national scholarship of £60 per annum, tenable for three years, and another obtained a Queen's prize valued at £2. The students of the mission had also been successful in the chemistry and experimental physics examinations, whilst upwards of 200 pupils had passed through the dress-cutting class during the year. The report of the Provident Society showed that the number of members at present on the books was 102, as against 100 at the end of last year. The income again showed a surplus over the expenditure, the amount being £37 6s. 11d. Upwards of £500 had been invested in a ground rent, owing to which all the surplus funds of the society were now believed to be safely and profitably invested. The accumulated fund showed an average of £18 2s. 6d. per head for each member insured for sick pay. The report afterwards went on to state that 1607 medical notes and 494 garments had been distributed during the year, as against 1475 medical notes and 2779 garments given in the preceding year. The amount disbursed in cash, medical notes, groceries, coals, etc., was

£238 3s. 3d. The total cost of the relief given by the mission (apart from the associations for clothing destitute children and for distressed military veterans), including medical notes, garments, etc., might be roughly estimated at about £600. The report also gave interesting details relating to the work done in connection with the social gatherings, the recreation room, the cricket club, the magazine circulation, the library, the ladies' committee, the mothers' meetings, the sick and savings clubs, the Advice Bureau, the Police-Aided Association for Clothing Destitute Children, the Distressed Military Veterans' Association, the Crippled Children's Union, etc., etc. The Rev. L. P. Jacks moved the adoption of the report, and a cordial vote of thanks to Mr. W. J. Clarke for the services he had rendered during the year. He said that the mission had grown to such a degree of importance in the city that there could only be one fit and proper person to take the chair at their annual meetings—namely, the Lord Mayor of Birmingham. Mr. E. Townley seconded the resolution, which was supported by Mr. J. Wand, and was carried unanimously.—On the proposition of Mr. G. Basnett, seconded by Mr. J. W. Field, a vote of thanks was passed to the various officers of the institution, and they were re-elected; and, after a vote of thanks to the chairman, moved by Mr. T. Middleton and seconded by Mr. G. H. Smith, had been carried, the proceedings terminated.

Brussels.—The annual meeting of the church was held, as usual, on the third Sunday of January. Our public services, young people's classes, and postal mission are the three means through which we have endeavoured to carry on and extend our work. In Brussels, the attendance has been better this winter than last, in spite of the unfavourable weather, and on the occasional fine Sundays the congregations nearly filled the hall. We had no losses in our membership through death or otherwise; two new members were enrolled in 1896, and, since our meeting, four persons—a non-commissioned officer of the Grenadiers, a French professor and his Belgian wife, a house-decorator—all four Catholics by birth—have asked for admittance into the church. At Ghent, the attendance continues to be encouraging. As the subject of the discourse is always announced gratuitously in a local paper, and is posted up at the club of the liberal University students, we often get eight or ten students as hearers. Our lawsuit still drags on its weary way, and helps us to understand why Hamlet placed the *law's delay* among the great evils of existence. The question of the competency of the courts in the matter is now before the Court of Appeal, and we are daily expecting to receive notice of the date at which the case is to be heard.—The financial report was better than last year's. The receipts balanced the expenditure, with a trifle over. The result is due, chiefly, to our foreign friends' generosity. Our expenses, over and above the State grant of £72 13s. 2d., amounted to £251 17s. 4d. The church contributed £153 16s. 6d.; the British and Foreign Unitarian Association made us a grant of £15; English friends sent us donations to the amount of £78 17s. 8d., and Dutch friends to the amount of £9 19s. 7d. The result was received with satisfaction and gratitude, though only a balance of 16s. 5d. remained towards diminishing our debt of £59 9s. 10d. Most cordial thanks were voted to the British and Foreign Unitarian Association, and to our English and Dutch benefactors. The meeting closed, after a vote of thanks to the pastor for his persevering efforts in favour of liberal Christianity.

Burnley.—At the annual meeting of our church, held recently, under the presidency of Mr. Councillor Bibby, the committee's report for 1896 showed that the congregation is in a very healthy condition; there had been a large accession of new members during the year, and a considerable revival of interest was manifest. The Rev. A. Cobden Smith, of the Home Missionary College, Manchester, commenced his ministry here in July last under very favourable conditions. The prospects of the church are excellent, the people are united and earnest, and the church and school premises are now admirably adapted to the carrying on of effective religious and social work. The one drawback is a debt of about £1000; but the people are setting themselves to reduce or extinguish it by a grand bazaar, to be held in November next. When the latter is accomplished, there is a likelihood, as there is certainly an opportunity, for some 'Forward Movement' work being attempted in another part of this large and rapidly growing town.

Cardiff.—The annual general meeting of the congregation was held at West Grove Schoolroom on Tuesday, February 2; Mr. George Carslake Thompson presided. The report of the committee for the past year was read and adopted, and was considered generally satisfactory; the chairman

remarking particularly upon the healthy and prosperous condition of the Sunday-school, which he described as a good augury for the future. The treasurer's account, which showed a slightly larger balance in hand at the close of the year than at the beginning, was also passed. Messrs. H. Woolcott Thompson and J. S. Haviland were appointed auditors for the ensuing year; Mr. F. Johns was re-elected treasurer; and Mr. W. A. Moore re-elected secretary. Mr. Moore, who has held the office for three years, wished to be relieved for this year; but, at the special request of the meeting, he consented to serve once more, on the understanding that a successor be found by next year. Mr. Geo. Carslake Thompson was re-elected president of the congregation. The business was preceded by a tea meeting, and was followed by a good programme of music, songs, etc. Pianoforte solos were rendered by Mrs. Steffano, Mrs. Morris, and Master Powlson. Songs by Miss Daw, Miss Kitty Kenway, Miss Maggi, Mr. F. Turner, Mr. Elliott, and Mr. A. Mogridge; recitations by Miss Jenkins; and a short dramatic sketch, entitled 'A Silent Woman,' the characters being taken by Miss Moore, Messrs. A. E. Whatley and W. A. Moore.

Cheltenham.—The New Year's party of the Bayshill Unitarian Sunday-school was held in the schoolroom adjoining the church on Thursday, Feb. 4. About ninety scholars and friends partook of an excellent tea, arranged by Mesdames Gunning and Dye, and the Misses Fisher, Benson, Field, Dawes and Rogers. Afterwards a short programme of vocal and instrumental music, etc., was given by scholars and friends, Miss Rosie Rogers, of Gloucester, assisting. The superintending (Rev. G. W. Lewin), before distributing the prizes, gave the report, which was of a fairly satisfactory nature.

East London Unitarian Sunday School Union.—On Saturday, Jan. 30, a meeting was held at Limehouse in connection with the above Union. The bad weather was responsible for the attendance not being quite so good as at the last meeting, at Stratford, in December. After refreshments, Mrs. Farrington spoke on 'Stories in the Sunday-school.' Her remarks and illustrations went to show what use could be made of anecdotes, fables, etc., in bringing home the points of the lesson. Teachers were urged to make a note of suitable stories when found, and to cultivate the power of telling a story well. A cordial vote of thanks was awarded Mrs. Farrington. The remainder of the evening was spent socially.

Edinburgh.—On Monday evening, the Literary Society at St. Mark's Chapel, Castle-terrace, met for the first time this year. The members had the pleasure of listening to Dr. W. B. Drummond, who took for his subject 'Bacteriology.' This practical science was treated in a highly instructive fashion, and proved exceedingly interesting to the large and appreciative audience who had assembled to hear it; the numerous specimens and diagrams, together with illustrations thrown on the screen, served materially to elucidate the lecturer's meaning to his hearers.

Greenock.—The Rev. A. C. Henderson, M.A., preached at the Town Hall, Greenock, on Sunday, Jan. 31, taking as his subject, 'Did Jesus claim to be the Deity?' There were sixty people present, and a very friendly interest was shown, eight or nine young men remained at the close of the service to confer with Mr. Henderson. Unitarian tracts were eagerly sought, and distributed to inquirers. A service was also held last Sunday, Feb. 7, when there was an increased attendance.

Horwich.—On Monday week a successful lantern lecture was given by Mr. C. J. P. Fuller, on 'Across Ireland with a Camera.' Mr. Henry Harwood, of Rivington, presided. On the previous Saturday a tea party was held, being promoted by the teachers, elder scholars, and friends of the congregation. The Rev. R. C. Moore presided at the entertainment which followed, and which was highly successful, two plays being admirably rendered by a numerous company.

Liverpool: Renshaw-street.—The Rev. Dr. Klein is delivering a course of evening lectures on 'The Mysteries of Life.' In March a course of evening sermons will be delivered under the heading of 'Thoughts on Personal Religion,' being specially devised for the Lent season.

London: Islington.—The annual report of Unity Church and the various societies connected with it presents a very satisfactory aspect. The offices of treasurer and secretary, positions which, for two decades, were associated with the names of Mr. J. T. Preston and the late Mr. Henry Jeffery, have been sustained by Messrs. Alfred Wilson and John Spiller respectively. Notwithstanding the severe losses which the church sustained during the previous year (1895), the financial position of the church may be said to be in a fairly satisfactory condition. The Sunday-school, Dorcas Society, penny readings, savings bank, and libraries have

continued their useful work, and although the Literary Society has been dissolved, the Mutual Improvement Society bids fair to become a success. The musical portion of the services has been vastly improved, through the efforts of the new organist—Mr. John Brittan—and a special musical service is now rendered on the second Sunday in each month. One of the latest agencies promoted by the zeal of the minister (Rev. R. J. Plater) for popularising Unity Church in the large parish of Islington has been the Fraternal Society, which meets every Sunday afternoon, when a short, bright service is followed by a lecture and debate. In connection with this society there has been started a sick fund, which is doing a very useful work. It may be mentioned that at the recent annual meeting of the members, ladies were elected on the committee for the first time in the long history of the church. Miss Preston, Mrs. S. Titford and Mrs. G. Strommenger, who have been elected, are active supporters of the various agencies of the church.

London : Wandsworth.—The annual meeting was opened on Sunday morning and adjourned to Wednesday, when the reports and balance sheet were received and passed. The chair was occupied by Mr. J. F. Schwann. The reports, moved and seconded by Messrs. E. Ryall and E. Jones, showed progress in the church and its institutions, and the financial position was satisfactory. Thanks were voted, on the motion of Mr. Bideaux, seconded by Mr. Langstaff, to the hon. treasurer, Mr. H. B. Lawford, and the hon. secretary, Mr. C. Fenton. The latter, in accepting re-appointment for 1897, said it would be his tenth year in that office, and it would be well, he considered, if the duties should, at the close of this year, devolve on some other member. His work had been an inspiration to himself, and others should enjoy the same privileges in turn. The Rev. W. G. Tarrant, acknowledging a vote of thanks, moved by Mr. H. Stannus and seconded by Mr. G. Simpson, expressed his indebtedness to the many friends and supporters of the church, to whom its success was in great measure due, and he asked for their continued help so that still greater things might be accomplished. The Rev. F. S. Williams, President of the Provincial Assembly, gave an eloquent address on the ideal of 'A Church'; he was heartily applauded and warmly thanked at the close. The committee was elected and delegates were appointed to the Provincial Assembly and the Triennial Conference, and a vote of thanks to the chairman concluded the business. The meeting closed with hymn and prayer.

Lye.—On Monday evening, Feb. 1st, an entertainment was given by the children of the Unitarian school, in aid of the Sunday School Fund—the Rev. I. Wrigley presided. Mr. Elcock and Miss Clews sang, and among the children who took part in the programme, under the direction of Miss Annie and Mr. Reuben Perry, were the Misses Davis, Brettell, Pardoe, Whitaker, Woodbridge, Elcock, Pearson, Cochrane, Hill, Dunn, Collins, and Hughes.

Manchester : Memorial Hall.—The annual meeting of trustees was held at the Hall on Friday, the 5th inst. The chairman, Mr. Harry Rawson, submitted the report, which showed that rooms had been gratuitously lent on 154 occasions during the year, besides accommodation for the classes, lectures, committee meetings, etc., of the Unitarian Home Missionary College. The exceptional expenditure caused by the painting and beautifying of the building had absorbed the resources of the trustees, and had deprived them of the pleasure of making grants to congregations or schools. Mr. James R. Beard presented, in a neat glazed frame, the first print (headed, 'Manchester Unitarian Hall,' and bearing the autograph signature of his revered father) of Dr. Beard's proposals for the establishment of the hall, which was gratefully accepted, and ordered to be hung in the tutors' room. The chairman suggested that a collection should be made of photograph likenesses of all the trustees who had acted from the formation of the trust in 1866 to the present time; those of the Revs. Dr. Beard and William Gaskell to be added, with the secretaries, etc. He considered it would form an interesting and historically valuable gallery of portraits, including many deceased worthies whose memories they all revered. The annual dinner followed these proceedings, and was held at the Manchester Reform Club, Mr. Frank Taylor presiding. The following gentlemen had accepted the invitation of the trustees:—Revs. Alex. Gordon, M.A., C. T. Poynting, B.A., T. B. Evans, M.A., Charles Peach, A. Harvie, J. W. Bishop, and J. Forrest, M.A. Much regret was expressed at the absence from illness of the Rev. H. E. Dowson, B.A. In accordance with custom, some of the leading laymen, active supporters of the local congregations, were also invited, and the following were present:—Mr. G. H. Leigh (Monton), Mr. Albert Nicholson (Sale), Mr. T. F. Robinson (Dob-lane). Mr. E. W. Marshall, the secre-

tary, was absent, but was represented by his son. The trustees had hoped to see present Mr. Grosvenor T. Lee, but he was unfortunately kept away by a business engagement. The president, in an interesting and eloquent speech, proposed 'The Memorial Hall,' appropriately referring to the godly men who, in 1662, gave up pulpit and parsonage for conscience sake, and in reverent memory of whom this hall was founded. The chairman of the trustees having responded, he proposed a 'Welcome to our Guests,' which was acknowledged by the Rev. T. B. Evans, M.A., and Mr. T. F. Robinson. Mr. Beard then made an earnest appeal, in proposing 'Success to the Grand Bazaar,' for a generous support of the scheme, and spoke hopefully of the prospects of success for one of the largest projects of the kind ever suggested in connection with the Unitarian and other Free Churches. Mr. B. Heape offered to the president the thanks of the meeting for his services in the chair, which, with Mr. Taylor's reply, concluded the proceedings.

Newburgh, Fife.—The Rev. A. C. Henderson, B.D., who was eight years minister of the United Presbyterian Church here, and for some time assistant to the Rev. D. Macrae in the Gilfillan Memorial Church, Dundee, but who accepted an appointment in the Unitarian Church in Melbourne, delivered a lecture in the Public Hall, Newburgh, on Feb. 2, under the auspices of the McQuaker Trust. The subject of lecture was, 'Did Jesus of Nazareth claim to be the Deity, and was he a Worker of Miracles?' The lecturer, in answer to the first question, said he had no doubt that most of them would remember the uncompromising attitude adopted by Jesus in resolutely declining to accept even the title of 'good' when addressed as a compliment. The reply was, 'None is good but One; that is God.' These words supplied them with what he held to be the only answer which could be given to the question by anyone who studied the subject with an open and impartial mind. Not only did Jesus never claim to be the Deity, but he emphatically reproved his followers for giving him even the smallest portion of that honour and glory which belongs to God alone. The tendency to deify the founder of a religion was one that had been noticed in connection with many of the other religions of the world. Miraculous stories were told and believed regarding the birth of Mohammed in Arabia, of Buddha in India, and Laotze in China. The lecture was listened to with the most courteous attention by an audience that numbered 520, this being nearly one-third of the population of the town. Several questions were asked, at the close of the lecture, by Provost Anderson and others, the replies being greeted with applause. Upwards of 400 tracts and pamphlets were distributed among the audience.

Newtownards.—We very much regret that, being misled by an incorrect newspaper report which was sent to us last week, we gave our readers a seriously erroneous account of what took place at the installation of the Rev. R. Maxwell King. The report sent to us stated that that gentleman declined to make any statement as to his religious opinions on the ground that he had been eight years in the ministry already. As a matter of fact, although the Rev. J. Kennedy (who, in the order of service, called upon Mr. King to make a statement) alluded to his long-standing connection with the Presbytery, and Mr. King himself referred to the same connection, a full and most satisfactory statement was made by Mr. King of his 'principles and objects in devoting himself to the Christian ministry.' The charge to the minister and people was given most effectively, at a moment's notice, by the Rev. John Miskimmin, and not by Mr. Kennedy, as reported.

Padiham.—In a letter to the members of Nazareth Unitarian Chapel, Knight Hill, Padiham, printed in the Calendar for February, the Rev. E. T. Russell says:—'I think the balance sheet for the year 1896, just issued, shows that there is still much life and vigour in our Church. Of course, all of us would like to see the envelope offertory largely increased, and also the ordinary offertory. But we should feel proud that a Church like ours, consisting of working people only, can raise the sum of £399 14s. 6d. for church purposes. I have been comparing this total with a few previous years, and I find that the total amount raised in 1896 compares very favourably with the total amounts raised during other years. You are nearly £30 in debt, but in 1891 you were £60 in debt, and since then you have spent £130 on the organ, and £45 on cups and saucers, urns, etc. With a little effort this year, I think it will be quite possible to pay off the few pounds you still owe. The Sunday-school Committee have ordered a new banner; it will cost, I think, about £26. It has been decided to raise this money by subscription in the Sunday-school. You will see from the Drawing-room balance sheet that a profit of £11 11s. 5d. was made. Of this

profit, the sum of £7 has been paid to the chapel treasurer, and £4 11s. 5d. will be spent for new books for the library. Our library is in a really good condition, thanks to the committees who have worked the drawing-room each year. In three years we have spent nearly £20 on new books.'

Paisley.—Two services have just been held here on Sunday evenings, by the Rev. A. C. Henderson. The attendances were good, numbering about eighty on each occasion.

Pudsey.—The annual meeting of the congregation was held on Monday night, and, in spite of the inclement weather, was well attended. The reports of the secretary and treasurer were presented; they showed that the congregation had enjoyed a very prosperous year, the offertory being the largest since the adoption of that system eleven years back. The report from the Sunday-school was highly satisfactory both as to the number and attendance of the teachers and scholars. The Ladies' Sewing Society has proved itself a valuable institution of the church, and had contributed handsomely to its funds. The outlook for the fresh year was regarded by all as very encouraging.

Rotherham.—Hospital collections were taken at the Church of Our Father on Sunday, Feb. 1, and the Rev. W. Stephens preached in the evening on 'The Industrial Holocaust,' giving Board of Trade figures to show that, in the first eleven months of last year, 3768 persons were reported killed and 51,987 injured in performance of their daily labour. These were, he said, appalling figures, which should arouse their sympathy for all those whose work involved peril to life or limb. 'It is one of the blackest signs of a nation's shame that it allows its disabled soldiers of industry, or their families, to be in want and deprived of the comforts of life. It would not be possible in a country governed by Christian law. It is only because Mammon rules, and not Christ, that it is possible in this England of ours, with all its splendid philanthropies. . . . Let us put a little more Christianity into the government of the country, as regards the distribution of our vast resources of wealth. Let us put a higher price upon man than we do upon a horse or a sheep, or upon the ribbons of social show, or the dividends of stock. Let us worship Mammon a little less, and the God of Justice and the 'Son of Man' a little more. When the Chancellor of the Exchequer has a surplus, instead of allowing him to give so much to the army and navy sharks, and so much to the sectarian sharks, and so much to other insatiable claimants upon the national surplus, direct him to set apart a portion of what he has, so as to make adequate provision for the disabled soldiers of industry and their families. No surer brand of honour could be stamped upon the annals of any nation than the record of the fact that it cared for those who could not care for themselves.'—An entertainment given before the Literary and Social Union by members of the Rotherham Minstrel Troupe and others has resulted in a substantial contribution to the organ and renovation fund.

Shepton Mallet.—The annual tea and entertainment in connection with the Sunday-school took place in the school on Thursday, February 4. About 110 children and friends partook of tea, after which an entertainment was given, the chief item in the programme consisting of a cantata, entitled 'A Bundle of Sticks,' the principal parts being taken by the Misses C. and E. Brown, K. Phillis, M. Dyke, and A. Webb, and the character of Santa Claus by H. Herbert. The choruses were rendered by a number of the girls in a manner which testified to the careful training of Mrs. T. Allan and Miss Phillis. Recitations were given by Beatrice Webb, Elizabeth Tucker, and H. Herbert followed by a sketch, entitled 'Uncle Glumps,' the parts being taken by H. Herbert, E. Pullen, L. Burgess, H. Marchant, and G. Maggs, under the direction of the Rev. L. T. Badcock.

Stalybridge.—The annual meeting of the congregation was held on Saturday last, and was very largely attended, about 300 sitting down to tea. A meeting and entertainment was afterwards held in the large schoolroom, Mr. James Jackson, the chapel warden, presiding. The chairman congratulated the meeting on the present condition of the church and the good work it had accomplished during the past year, notwithstanding the inconvenience they had suffered by the three months' illness of their secretary (Mr. J. O. Jackson) at the beginning of the year, and the loss of the services of their minister (the Rev. W. Harrison) through illness, for the same length of time, at the close of the year. They have held a successful sale of work, and given £20 of the proceeds to the East Cheshire Christian Union, the remainder being spent in painting and decorating the chapel. The Ladies' Society had paid for a new lamp over the entrance, which was both ornamental and useful. They were all glad to see Mr. Harrison among them

once more in renewed health, and able to take up his various work in the church and the town (applause). The Rev. W. Harrison apologised for the absence of the Rev. H. E. Dowson through illness, and went on to say, if he lived till next November, and they did not get tired of him in the meantime, he should have accomplished the longest ministry at Stalybridge. He congratulated the congregation on the number of young men and women from the Sunday-school who had joined the church and took an interest in the services. He regretted the inconvenience they were put to by his recent illness, but it was only on the imperative orders of his doctor that he kept away. The Rev. B. C. Constable and the Rev. W. L. Tucker delivered short addresses. A varied and interesting programme was then gone through. The Rev. W. Harrison is just bringing to a close a very successful course of lectures on 'A Religion to think about,' comprising Thoughts about the Bible, Man, God, Jesus, and the Future Life. Though the weather has been unfavourable, the congregations have been large, and lengthy reports have appeared in the local paper.

Stratford-upon-Avon.—The first lecture of the series promoted by the Midland Christian Union, in consequence of the recent exclusion of a Unitarian mistress from the Board schools, was a great success. Some 200 persons attended, keen interest was displayed, and hearty applause was given to the lecturer, the Rev. J. C. Street.

Swansea.—The annual meeting took place on Monday evening. Mr. George Bell presided, and, notwithstanding the extreme inclemency of the weather, there was a good attendance. The annual report was read by the hon. secretary, Mr. C. H. Perkins. The chief events of the year's church life were noted, and allusion was made to the prosperous condition of the Social Union in connection with this church, and to the Band of Hope formed by the minister, the Rev. T. Robinson, who is much assisted in the work by Mr. Harris. It was also pleasing to note the increasing friendly feeling shown towards Mr. Robinson by persons of all religious persuasions in the town, a sympathy that is much enhanced by the ready and valuable aid he affords to institutions such as the Charity Organisation Society, the Scientific Society, and the Free Library; while on July 10th he was selected to deliver the annual address to the outgoing students of the Swansea Training College, an address that commanded great attention and was fully and deservedly appreciated. Mrs. Reid, the co-treasurer with Mr. Joseph Guppy, having produced the statement of accounts for the year, the same was received and adopted. The committee and officers of the church were then elected, and, after the usual vote of thanks, the meeting terminated.

Swinton.—The Sunday-school annual prize distribution party was held on Saturday. The meeting was the largest of the kind yet held, and passed off very pleasantly. Seventy-eight book prizes were presented by Miss Annie Leigh, of Clovelly, to girls and boys. The secretary's report showed an increase of 13 on the roll. Apart from the supply of teachers the work done and the financial result showed that last year was one of the most prosperous in the history of the school. Speeches were delivered by the Superintendent (Mr. L. Smith) and the minister (the Rev. W. R. Shanks). An entertainment followed, and ended with the performance of 'Reg's Christmas Dream.'

Tregaron, Cardiganshire.—On Thursday evening, February 4, the Rev. W. Griffith, Ph.D., B.D., of Pontypridd, delivered an eloquent address on 'The Message of Unitarianism' at the Board school, Tregaron, under the presidency of ex-Councillor Rees Jones. There was a very large attendance, including the Revs. T. Phillips, B.A. (vicar of the parish), Morgan Evans, C.M. (minister), D. Parry Jenkins (minister), Jonathan Thomas (Wesleyan). The address was listened to throughout with the greatest attention, and the few questions asked at the close of the meeting, in response to the invitation of the able lecturer, were promptly answered to the satisfaction of the audience in general.

Wakefield.—The well-known and vigorous Wakefield newspaper, the *Free Press*, is publishing at the beginning of its editorial columns a series of articles on 'The Apostles' Creed Dissected.' The next, it is announced, will deal with the phrase, 'Born of the Virgin Mary.' A warning to the orthodox was thrown out last Saturday—'Many of our readers still believe in this miraculous birth, and we may have to run counter to their convictions. We, therefore, warn them that the more advanced view must be taken here, and it is not our fault if they find their faith disturbed.'—At the annual soirée and meeting of the Zion Congregational Church the other day, after several speeches had been delivered, the pastor, the Rev. J. Byles,

who presided, said they must not forget there was a Christian Church in Wakefield which had stood for Nonconformity and Free Church principles for a longer period than theirs—he supposed for more than 200 years, and he was glad to welcome the pastor of that church, the Rev. A. Chalmers. Mr. Chalmers, in rising, was greeted with applause. After speaking of the historical associations suggested by the names Rodney-yard and George-street, he said that, with regard to the Westgate chapel, their first service carried them back to the very Sunday of August, 1662, the Sunday after Black Bartholemew's Day. It had been prophesied many a time that they would disappear, but somehow or other they had always held their own, and taken their part in the work to be done in Wakefield. The Rev. W. Field, who was the next speaker, said he had great pleasure in seeing Mr. Chalmers on that platform (applause), and he believed he was correct in saying that he did not come there through Mr. Byles' agency alone. Mr. Chalmers had been asked to come by the Zion people, but he had known the time when their pastor dare not ask Mr. Chalmers to come there. He (Mr. Field) said he would be glad to see some other people on the platform, and he hoped the day would come when they would have the pleasure of welcoming a Church of England clergyman to a meeting like that. The chairman said he could assure them that, if the Bishop of Wakefield came to their next soirée, they would be delighted. If he came next year, then they would ask the Roman Catholic priest the following year (laughter and applause).

Weymouth.—In the *Monthly Magazine* of the Church of the Unity, Mr. Bennett says:—'A gratifying result of the scurrilous personal attacks on our minister, and the silly misrepresentations of our principles made in the columns of the *Southern Times*, has been the appearance of letters signed "Fair Play" and "Charity," who write in defence of the sacred right of freedom of conscience, free expression of what is believed to be true. We are all the more gratified because, after making the fullest inquiries, we are able to say that no member of our congregation has taken part in the correspondence—but the vindications and protests have been made spontaneously by those not formally attached to us.'

TO CORRESPONDENTS.—Some of our friends have not noticed that we must decline to insert letters unless fully signed. We are at all times obliged by considerations of space to make a selection among the letters sent for publication. Letters, etc., received from P. T.; G. E. M.; J. G.; J. G. C. C. (thanks); H. S.; J. K.; W. M. K.; S. T.; E. H. C.; F. T.; T. R.; T. J.

OUR CALENDAR.

SUNDAY, FEBRUARY 14.

Bermondsey, Fort-road, Upper Grange-road, Anniversary Sermons; 11 A.M., Rev. HAROLD RYLETT; and 7 P.M., Rev. COPELAND BOWIE, M.L.S.B.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. EDWIN ODGERS, M.A.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
Evening lecture, 'Jesus and the New Order of Manhood.'
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D. Evening: 'Christ's Emphasis on Prayer.'
Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. R. SPEARS; and 7 P.M., Rev. W. G. MARSDEN.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. R. J. PLATER.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M., 'The Illusions of Life'; and 7 P.M., 'Forgiveness,' Rev. A. FARQUHARSON.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
Lewisham, School of Art, High-street, 7 P.M., Rev. W. CHYNOWETH POPE, 'The Hidden Life.'
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. H. RAWLINGS, M.A.; and 7 P.M., Rev. P. H. WICKSTED, M.A., 'What the New Testament stands for.'
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
Richmond, Free Church, Ormond-road, 11.15 A.M., Rev. W. G. TARRANT, B.A.; and 7 P.M., Rev. S. FARRINGTON.
Stamford-street, Blackfriars-road, 11 A.M., Rev. W. CHYNOWETH POPE, 'Partaking of other Men's Sins'; and 7 P.M., Rev. HAROLD RYLETT.
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill 11 A.M., Rev. S. FARRINGTON; and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.
Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. R. COWLEY SMITH.
CANTERBURY, Blackfriars, 11 A.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Natural History Museum, Lismore-rd., 11 A.M. and 6.30 P.M., Rev. J. M. WHITEMAN.
GRAVESEND, Public Hall, New-road, 7 P.M., Rev. T. E. M. EDWARDS, 'Heaven and Hell.'
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.
HULL, Park-street Church, 10.45 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
LIVERPOOL, Hope-street Church, 11 A.M., Rev. A. COBDEN SMITH; and 6.30 P.M., Rev. H. BODELL SMITH.
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. B. LLOYD.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
MANCHESTER, Upper Brook-street Free Church, 10.45 A.M. and 6.30 P.M., Rev. C. PEACH.
NEWPORT, Isle of Wight, Unitarian Christian Church, High-street, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP. Trains from Cowes, Ventnor, Shanklin, and Sandown.
OXFORD, Manchester College, 11.30 A.M., Rev. J. DRUMMOND, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 7 P.M.
READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. D. AMOS.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLSBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-rd., 11 A.M. and 6.30 P.M.
WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M.

Cape Town, Free Protestant Unitarian Church Hout-street, 6.30 P.M., Rev. D. P. FAURE.

'THE INQUIRER' CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid; a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to change of preachers should reach the Office not later than Thursday.

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MARRIAGE.

ROBERTS—OTLEY—On the 10th inst., at the Parish Church, Halifax, by the Rev. Robert A. Henderson, B.A., Rev. H. D. Roberts, of Chester, to Florence, only daughter of the late Edward Otley, Esq., of Darlington. No Cards.

DEATHS.

MASON—February 2nd, at Edgbaston, Birmingham Anne Eliza, second daughter of the late Thomas and Ann Mason, of Hull, and sister of the late Mrs. Edward Bramley, of Sheffield, aged 75 years.

OSLER—On the 11th inst., in her 91st year, Mary, wife of A. Follett Osler, F.R.S., of South Bank, Edgbaston, Birmingham.

REED—On the 9th February, at Hampstead Lodge, Marlborough-hill, London, N.W., Thomas Reed, member for West Marylebone, London County Council, in his 78th year. Funeral at Highgate Cemetery, Saturday, 13th February, at 3.30 p.m.

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Letters of invitation will be sent to the various Congregations in the course of a few days, and programmes giving full particulars of the respective Sessions and other arrangements will, it is hoped, be completed by the end of the month.

Inquiries may be addressed to Mr. CHARLES FENTON, 26, Thurlough-road, Balham, S.W.

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LONDON SUNDAY SCHOOL SOCIETY.

The ANNUAL MEETING will be held at ESSEX HALL, on SATURDAY, 27th FEBRUARY. W. BLAKE ODGERS, Esq., Q.C., will preside.

Tea at 6 p.m.; Meeting at 7 p.m. Tickets for tea (Sixpence each) may be obtained at ESSEX HALL, and at the various Chapels and Sunday-schools. Friends are cordially invited.

THE REV. STOPFORD A. BROOKE, M.A.
Will preach in

HOLLOWAY CONGREGATIONAL CHAPEL,
CAMDEN ROAD,

ON SUNDAY MORNING NEXT,
FEBRUARY 14th, 1897.

Service to commence at Eleven o'clock.

SUSTENTATION FUND FOR THE AUGMENTATION OF MINISTERS' STIPENDS.

At the ANNUAL MEETING of the Contributors, held at Dr. Williams's Library, London, on Wednesday, 3rd February, 1897, the Rev. J. E. CARPENTER, M.A., President, in the Chair,

The Annual Report and Balance Sheet having been read,

It was resolved,

That the Report and Accounts, as now read, be adopted and printed for circulation among the Contributors and Friends of the Funds.

That Messrs. George Brown, Ernest W. Enfield, Charles Harding, William Long, David Martineau, Frank Preston, and J. H. Rowland, whose term of office has expired, being duly nominated, and the requisite number of voting-papers being produced, be and are hereby elected as Managers of the Fund.

That the sincere thanks of the Contributors be given to the Rev. J. E. Carpenter, M.A., for his services as President during the past year, and also for the large amount of time and personal labour he has devoted to making an appeal for additional funds, which has met with so gratifying a response; and that he be elected President for the year 1897.

That the thanks of the Contributors be given to Mr. Edgar Chatfield Clarke for his work as Treasurer during the past year, and that he be re-appointed Treasurer for the coming year.

That Messrs. Harry Rawson and A. W. Worthington be re-elected as Honorary Secretaries, with thanks for their services.

That Mr. Edwin W. Marshall be re-appointed as Honorary Auditor, with thanks for his services.

That the thanks of the Contributors be given to the Trustees of Dr. Williams's Library, who have courteously granted the use of rooms for the meetings of this Fund during the year concluded this day.

That the thanks of the meeting be given to the President for his services in the Chair.

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J. P. Thomasson, Bolton	...	250	0	0
Percy H. Leigh, Monton	...	250	0	0
Miss Lydia H. Leigh, Manchester	...	100	0	0
George H. Leigh, Manchester	...	100	0	0
Rev. P. M. Higginson, Manchester	...	50	0	0
George T. Cook, Manchester	...	100	0	0
James R. Beard, Manchester	...	100	0	0
Mr. and Mrs. Hans Renold, Manchester	...	100	0	0
Joseph Broome, Manchester	...	100	0	0
Harry Rawson, Manchester	...	50	0	0
Charles Eckersley, Tyldesley	...	100	0	0
		£1800	0	0

Donations may be sent to any of the officers—

S. ALFRED STEINTHAL, Chairman, The Limes, Nelson-street, Manchester.

JAMES R. BEARD, Vice-Chairman, Earlswood, Withington, Manchester.

PERCY H. LEIGH, Treasurer, Brentwood, Worsley, Manchester.

HARRY WILLIAMSON, } Hon.
FRANK HARLAND, } Secretaries,
52, Brown-street, Manchester.

SPECIAL FOR SUNDAY SCHOOLS.

Travelling Boxes

OF

SAMPLE BOOKS

FOR

Inspection and Orders.

In response to applications received from time to time from Ministers and Superintendents, asking for Samples of the Publications of the Sunday School Association with a view to selecting copies for Class and School use generally, the Committee have decided to loan out boxes containing a set of their Publications on the conditions as under.

RULES AND CONDITIONS.

The box will be forwarded to Subscribers or to Subscribing Schools, on application being made to Mr. HARE, Sunday School Association, Essex Hall, Essex-street, Strand, London, W.C. Should a box not be in at the time the application is received, one will be sent on as soon after as possible.

The time allowed to make a selection not to exceed ten days. Should the box be kept beyond this period without consent being first obtained, the contents will be charged to the applicant.

The carriage both ways must be paid by applicant; but should the number of books ordered from the sample box amount to £3 or upwards, net cash, the amount paid for carriage on the box (by goods train) will be allowed off the Invoice.

The Committee will require all Applicants to return the box as soon as a selection has been made, and to take care that the Books are not soiled or injured.

London: SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex-street, Strand, W.C.

OLD MEETING, SIDMOUTH.

The Committee of this Chapel make an earnest APPEAL to the Unitarian public for assistance. The ceiling of the Chapel is in an unsafe condition, and has to be entirely replaced, and sundry other repairs are also necessary. The congregation is at the same time desirous of building a Schoolroom. There are 60 children in the Sunday-school, a very large number if the population of the town, about 3000, is taken into consideration. With greater accommodation this number would certainly increase, but at present the work is carried on under great difficulties, as the children have to be taught in the chapel and the small vestry.

It is estimated that £300 would do what is necessary, but as the congregation is essentially of the working class, there not being more than half-a-dozen members able to render material assistance, it is absolutely impossible for it to raise this sum, unless liberally assisted.

Donations will be gratefully received by the Treasurer, Miss BARMY, Hill Foot, Sidmouth; and by Mrs. H. M. DARE, Cottymead, Sidmouth; and acknowledged in this paper.

Situations Wanted, &c.

RE-ENGAGEMENT DESIRED, as useful COMPANION, Attendant on Invalid, or slight Mental Case.—Address, E. W., 17, Kenbourne-road, Sheffield.

WANTED, young GIRL to ASSIST, where another is kept. Wages £12.—Mrs. OLDLAND, 6, Selwyn-avenue, Richmond, Surrey.

THEOSOPHY.—Information can be obtained from General JACOB, Brooklands, Tavistock, Devon.

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